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The
CHRISTIAN CENTURY

Published Weekly

Zion Without God
By Paul Hutchinson

Stand Up and Be Counted!
An Editorial

What Hope for Germany?
By Samuel McCrea Cavert

Our Debt to Luther
By Roland H. Bainton

Churches Can Unite
By R. W. Albright

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In This Issue

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has just returned from Germany, where since last spring he had served as temporary liaison representative between the Protestant churches and AMG. While there, he was on leave from the Federal Council of Churches, of which he is general secretary. A Presbyterian clergyman and graduate of Union College, Columbia University and Union Theological Seminary, New York, Dr. Cavert is the author of numerous books on the church and the modern world. He served as a chaplain in World War I and was a delegate to the Oxford and Edinburgh conferences. He is a member of the provisional committee of the World Council of Churches.

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October 23, 1946

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Calendar of Coming Events

Oct. 9, 16, 23, 30. Extension Course Series for Ministers, Laymen and Choir Directors, Andover Newton Theological School, Newton Centre, Mass.
Oct. 22-24. Annual Midwest Regional Meeting, Congregational Christian Churches, Detroit.
Oct. 22-24. West Virginia Disciples Convention, Charleston.
Oct. 23. Midland Cooperative Discussion Conference, LaCrosse, Wis.
Oct. 24. F.O.R. Fellowship Forum, Philadelphia; Rhys Davies, speaker.
Oct. 27. Reformation Sunday.
Oct. 27. World Temperance Sunday.
Oct. 27. Charles Street Forum, Boston; Anna Cox Brinton, speaker.
Oct. 27. Chicago Sunday Evening Club; Howard Lowry, speaker.
Oct. 27. Ford Hall Forum, Boston; William Mandel and Hallett Abend, speakers.
Oct. 27-28. 150th Anniversary Celebration, First Unitarian Church, Philadelphia.
Oct. 27-30. Iowa Disciples Convention, Des Moines.
Oct. 28. Meeting on Religious Ideals and the Socialist Campaign, Community Church, New York City.
Oct. 28-30. Ohio Convention of Church School and Religious Education Workers, Columbus.
Oct. 29. Religious Broadcasting Institute, Moravian College and Theological Seminary, Bethlehem, Pa.
Nov. 3. Charles Street Forum, Boston; Babette Deutsch and Avrahm Yarmolinsky, speakers.
Nov. 3. Chicago Sunday Evening Club; Harold A. Bosley, speaker.
Nov. 3. Ford Hall Forum, Boston; Bernard J. Sheil, speaker.
Nov. 6-8. North Carolina Disciples Convention, Greenville.
Nov. 10. World Order Day.
Nov. 10. Charles Street Forum, Boston; Michael J. Ahern, speaker.
Nov. 10. Chicago Sunday Evening Club; Norman Gerstenfeld, speaker.
Nov. 10. Ford Hall Forum, Boston; Leo Cherne, speaker.
Nov. 11-15. Evangelical Church Quadrennial General Conference, Johnstown, Pa.
Nov. 11-15. United Council of Church Women Biennial Assembly, Grand Rapids, Mich.
Nov. 12-14. American Lutheran Conference, Rockford, Ill.
Nov. 12-14. Mississippi Disciples Convention, Meridian.
Nov. 12-14. National Convocation on the Church in Town and Country, Des Moines, Iowa.
Nov. 12-15. Hoover Lectures on Christian Unity, University of Chicago; Angus Dun, speaker.
Nov. 16. United General Conference, Evangelical Church and Church of United Brethren in Christ, Johnstown, Pa.
Nov. 16-18. Georgia Disciples Convention, Mount Vernon Church, Monroe.
Nov. 17. Men and Missions Sunday (Laymen's Missionary Movement).
Nov. 17-19. Anti-Saloon League of America National Convention, Indianapolis.
Nov. 19. Sobor (General Council), Russian Orthodox Church in America, Cleveland.
Nov. 20-21. National Temperance Movement Convention, Chicago.
Nov. 28-30. Annual Meeting, National Council for the Social Studies, Boston.
Dec. 3. Washington, D. C., Auxiliary, American Mission to Lepers, Washington, D. C.
Dec. 3-6. Federal Council of Churches Biennial Meeting, Seattle.
Dec. 4. Meeting, Advisory Council, American Bible Society, New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE WIDESPREAD observance of Reformation Day, the last Sunday in October, is one of the most heartening developments in American Protestantism. Few communities in this country will fail to hear some message bringing to life again the long neglected story of the rescue of essential Christianity from its corruption and perversion in the medieval church. It will be impossible to revive this story without also setting Protestantism in sharp relief over against the Roman Catholic system in its contemporary character and activity. This should not be accompanied with any suggestion of apology or squeamishness. But neither should it be accompanied with any suggestion of fanaticism. A wise leadership will not be party to any movement tending toward a religious war in American society. Tolerance in the political and social order should be explicitly claimed for the Roman Church. But the false tolerance that treats as negligible the differences between the two faiths and refuses to see the aggressive designs of Catholicism to gain a privileged position in relation to our government and the public treasury should be boldly exposed. In some states, this year will offer occasion at the ballot box to vote on such issues. In these states, Protestants are becoming aroused and are arousing the public to vote No on Catholic-inspired proposals—the bus transportation issue, for example. Protestantism is becoming conscious of itself, as Protestantism. This emerging consciousness is penetrating its thin sectarian partitions and uncovering the deep foundations of its essential unity.

Protestantism Coming Alive

Register Gain Toward Atomic Control

FOUR MONTHS after the United States proposed a method of international development and control of atomic energy, the second important step was taken by the United Nations commission which has been working on this matter so vital to peace. The first step was the unanimous agreement by the scientific and technical committee of the atomic commission that control of atomic development is technically feasible. This agreement represented the first break in the position of Russia, which until that time had opposed the American plan of control in whole and in part. Now, also with unanimity, the commission has voted to investigate the international safeguards needed in every phase of peaceful production from mine to plant. In line with a proposal made by the Canadian representative, it will call the world's top physicists into its sessions and will coordinate the political and scientific aspects of its work. The proposal includes an investigation of means to prevent the misuse of atomic energy, such as diversion of materials, clandestine operations and illegal seizure of material or facilities. The fact that the Russians have yielded on these two points may easily be overemphasized. On the other hand, it means at least that Russian leaders have decided that nothing is to be lost by learning what the American proposals would mean in concrete terms. Once that meaning becomes apparent, further agreement is not impossible, although it is likely to come slowly. This will not be too bad, providing deliberation is not carried to the point where the atomic armaments race, already well under way, turns into a stampede.

Nutrition Level Lowest In Year in Germany

WITH WINTER approaching, the American Military Government reported on October 10 that the nutritional status of the German civilian population stands at the lowest level recorded since October 1945. Schoolchildren between the ages of seven and fourteen show such a marked loss of weight that the most seriously affected will suffer "an uncorrectable growth arrest. . . . More food must become available to avert a serious effect on the health of the population during the coming winter." This report underscores the comment of our Geneva correspondent, which appears on page 1286, that Europe faces a dreadful winter. Last winter, in spite of unusually mild weather and the extraordinary efforts by the United States and other countries to supply food, mass starvation occurred on a large scale. Just how large is still not known. It is probable that the predictions of 10,000,000 to 15,-

000,000 deaths were too high. Accurate figures are impossible to obtain, but the head of the World Council's work with refugees puts the number at "several millions." A Red Cross official mentioned the same figure and pointed out that "several hundreds of thousands have died so far this year." Mass starvation was therefore a fact in 1945, and it is still a terrible reality in 1946. This paper and others which demanded that it be fought with every resource at our command were not crying "Wolf! Wolf!" when there was no wolf. With the whole population weakened by prolonged privation, the possibilities of disaster are greater today than ever before. America's shortage of some of the foods to which we are accustomed must not be allowed to divert or slacken our efforts to feed those who have nothing at all.

Shall the World Council Starve While It Serves?

IF YOU were so benevolently inclined that you would put $5,000 into the hands of an agent with which to buy food and clothing for the needy, expecting him also to give his own personal services as well as the supplies to the sufferers, and at the same time so parsimonious that you gave him only $100 a year to live on while doing this work, it would be a very badly balanced scheme of relief and would probably break down before many of the hungry could be fed. Something like that is the situation of the World Council of Churches. Add three ciphers to the above figures, and you have an almost exact picture of what it is doing and how meagerly its own needs are being met by the cooperating churches. Great sums in "designated gifts" are being administered by the World Council for the relief and rehabilitation of the desolated churches in Europe. Their widely advertised needs have elicited a generous response, and the money is being expended with faithful regard to the donors' instructions. But meanwhile, other equally urgent needs are discovered in the course of this work and there are no resources with which to meet them, because all the givers have specified the purposes for which their gifts are to be used. Meanwhile also, the council itself does not have enough funds to meet its own administrative expenses. "Overhead" is always a bugaboo to the benevolent, but it is a necessary part of the total enterprise. In this case it is kept at a very low figure. The World Council desperately needs undesignated gifts. It is a shortsighted policy to starve it while it is serving the needy churches. The Canadian Council of Churches has set a good example by contributing $40,000, with no strings attached. If some of the larger American denominations would be even half as generous, in proportion to their ability, the need would be met.

Japan Adopts New Constitution

THE NEW Japanese constitution took its final hurdle on October 7, when the lower house of the parliament approved the amendments written into the draft by the House of Peers. Six months will pass before the new charter becomes the basic law of the nation, but the die is cast. The constitution is a document of democratic self-government. It reduces the emperor to the status of a national symbol, specifically taking from him the attributes of divinity and the absolute power which he exercised according to the 1889 constitution. The real authority of the new regime lies in the lower house of parliament, which is elected by vote of the people. The only opposition registered against the new constitution was that of the four Communist members and one independent. The Communists have consistently opposed the retention of the emperor in any capacity. The prolonged applause, both from the floor and from the galleries, which followed the adoption of the constitution appears to reflect the real views of the Japanese people concerning the charter. They see in it the foundation on which they can rebuild Japan as an accepted member of a democratic world society. That they are entering into the enormous task of reconstruction with a will to succeed cannot be doubted. Whether they will accomplish this purpose is another question. Its answer depends largely on whether they and the occupation authorities can get Japan's shattered economy to working. The 70,000,000 people of these rocky islands cannot hope to survive unless Japanese industry is rebuilt and Japanese trade with other countries is expanded. The move to inflict crippling reparations on Japan by removal of a large part of her industrial equipment is in the last analysis a move to defeat her reconstruction as a democracy.

The Danube—Open Highway Or Russian Bottleneck?

EIGHT countries lie along the Danube. One of them is Russia, since the proposed peace terms give her a slice of Rumanian territory which includes the river's principal Black sea exit. Five others are countries dominated by Russia. The upper reaches of the river run through the parts of Austria and Germany which are under American occupation. America's present contention, as voiced by Senator Vandenberg at Paris, is that the Danube should be open to navigation and commerce for its entire length, "free from discriminations and arbitrary sectional barriers." Otherwise, he said, "it is impossible to contemplate a peaceful Danube because it is historically a zone of friction." What is even more significantly true is that it is now an instrument of Russian economic, and therefore political, control over the Balkans. America is an interested party in view of our specific responsibilities in Germany and Austria and our general concern for the rehabilitation of central and eastern Europe, in both of which Danubian commerce is a factor. The Danube is not a purely local issue in which only the riparian countries are interested. Mr. Molotov, speaking for Russia, hotly resents any outside interference. The Russian view is that the Danube is the concern solely of Russia and her satellites, as the Dardanelles are of herself and Turkey. If the Danube is to be internationalized, he asks, then why not the Suez and Panama canals and the St. Lawrence? The answer to this is: (a) they already are, so far as concerns being open to the commerce of all nations; and (b) the two great canals might well be, so far as concerns defense and administration. The St. Lawrence offers no parallel at all to the Danube; no other nation is bottled up by

Canadian-American control of it. The canals are not good parallels either. No nation dug the Danube; no nation owns it; and it passes through many countries, as the canals do not. Still, the canals are affected with an international interest which might well be recognized. But no nation's economic recovery is conditioned upon it, while an open Danube is essential to a prosperous Europe and thus to the peace of the world.

We Surrender Our Iceland Base

THE NEW agreement with Iceland eliminates that northern island from the string of military bases with which some elements in our government are attempting to girdle the globe. All American military and naval personnel is to be withdrawn in a few months. An airfield is to be maintained, but the whole establishment is to be demilitarized. This action is a move in the right direction. First, it is in accord with the promise made by the government of the United States at the time when Iceland was occupied. The recovery of morality in international relations requires that nations keep their word, even when it is given to small and helpless neighbors. Furthermore, this step is clearly in accord with the desire of the Icelandic parliament, the oldest democratic governing body in the world. Russian protests against our continued occupation of Iceland made it clear to that country that it could retain its freedom only by recovering its neutrality. Finally, our surrender of our base in Iceland will serve the interests of friendly relations between ourselves and other powers, particularly Russia. Whatever military advantage might have been gained by the possession of a base there would have been more than offset by the intensification of suspicion which our position so close to Moscow would create. So we are well rid of this foothold in the far north, which was unnecessary even if our standards of judgment are only those of military security. Highly publicized flights of army and navy planes, each of which covered distances roughly equal to half way around the world, prove that if nothing else. Our base in Iceland was unnecessary, a liability to peace and an infringement of the rights and desires of the people of that country. The same might be said of other bases in the Pacific as well as in the Atlantic.

Stuart Appeals For Reform in China

SELDOM in modern diplomatic history has the ambassador of one nation appealed for revolution in the nation to which he was accredited, but that is what United States Ambassador John Leighton Stuart did on China's independence day. More surprising still, he was not immediately given his "walking papers." The reason why he spoke as he did and why his appeal received a respectful hearing, if not careful consideration, is that Dr. Stuart has earned, in a lifetime of missionary service, the right to be heard as a staunch friend of the Chinese people. In this instance he spoke, not as the representative of another nation, but as the friend of Dr. Sun Yat-sen and as an honored mentor of the present generation of Chinese leadership. As such, he could call for "a gathering of the liberal, forward-looking, genuinely patriotic elements of all political parties or of none against the present enemies of China, which are the narrowly partisan or selfishly unscrupulous or ignorantly reactionary forces among her own people, who are now obstructing progress toward a united, peaceful, constitutional democracy as advocated by those who made possible the anniversary we are now celebrating." His strictures were sufficiently broad to include obstructionists in both the Communist and the Kuomintang ranks, with a significant emphasis on the sins of the Kuomintang. They were issued at a time when his own and General Marshall's prolonged efforts to create peace had apparently come to nothing in the renewal of China's internal strife. The re-establishment of conscription by President Chiang Kai-shek, who was referred to by Ambassador Stuart as "the present worthy successor" of Sun Yat-sen, indicates as clearly as anything that has occurred that both sides are digging in for a long struggle. Until that ends, narrowly partisan, selfishly unscrupulous and ignorantly reactionary forces are likely to remain in the saddle in China.

Religious Journalism Needs Wider Scope

DENOMINATIONAL journalism is too denominational, according to the findings of Mr. R. E. Wolseley, a professor of journalism who reports in the autumn number of *Christendom* the results of a study of the contents of 64 papers representing 21 Protestant denominations. The editors, he finds, devote most of their space and give most of their emphasis to the special interests of their own denominations. This is true of both news stories and editorial comment. The result, as he phrases it in the title of his article, is that the church press is a "bulwark of denominational sovereignty." This state of things has at least two causes: the editors' predominating interest in denominational affairs, and their presumption that their readers' chief religious interest is similarly channeled. Other influences tend in the same direction. It is easier for the denominational papers to get denominational news than to get fresh and live news of the wider Christian world. They are nearly always inadequately staffed, and their unpaid correspondents are mostly preachers whose natural procedure, when they sit down to write a news letter, is to throw together items about the denomination's churches in the vicinity. We know papers which regularly publish pages of "evangelistic reports," listing additions to the churches of their own faith and order, but never to any others. The impression which this practice must produce, when continued month after month, is either that other churches are not having any additions or that it doesn't matter. It must be realized also that every church paper is looked upon as a promotional organ for its denomination's missionary and other enterprises and is under pressure from the boards and agencies. This is a legitimate and necessary part of the denominational paper's function. But if the sectarian spirit is not to be cultivated, it is equally necessary to give enough news of other denominations and of larger Christian movements, with sufficient editorial comment on both, so that readers will see their own denominations within a wider horizon. The Religious News

Service is one of the denominational editor's best helps in this. For example, it is disseminating the news about this article in *Christendom*.

Stand and Be Counted!

ONE OF THE BEST laws passed by the 79th Congress was the measure generally known as the Congressional Reorganization Law. The main purpose of Public Law 601 [S. 2177] is to increase the efficiency of the legislative branch of the government. Nobody doubts any longer that this was needed. In addition, the law logically includes a section regulating the activities of persons who seek to influence the legislative process. This also was long overdue. Pressure groups have so misused and abused the right of petition that their activities had to be brought to the light. This the new law is designed to do.

The passage of this law confronts the churches with a decision of considerable importance. They are required to decide whether the law applies to their representatives, and if so, whether they will comply with it in the letter as well as in spirit. Nearly all of the churches are rightly concerned with the character of the society of which they are a part. This concern expressed itself in resolutions on such public questions as peacetime conscription, federal aid to education, immigration and emigration, the liquor traffic and religious and civil liberty. They have no desire to dictate policy, but they do have an obligation to bring moral judgment to bear in the shaping of policy. The attitudes of the churches on such matters are of significance to Congress, to which the churches have repeatedly communicated their views. Some have done so sporadically, others systematically. The Baptist conventions, the Methodist Board of Temperance, the legislative committee of the Council for Social Action of the Congregational Christian Churches and a similar committee sponsored by Friends employ representatives who live in Washington and give all or a considerable proportion of their time to this purpose.

The new law requires all persons who seek to influence the legislative process to register their names and purposes with the clerk of the House of Representatives. Shall the representatives of the churches so register? Should they report to public authority the sources of their income and the recipients of their expenditures, as the law demands? Should they give the names of each person who makes a contribution of $500 or more to their work and of each recipient who receives $10 or more from their funds? Should they name in writing and under oath their employer or employers, give the duration of such employment and state how much they are paid and are to receive, by whom they are paid or are to be paid, how much they are to be paid for expenses and what expenses are to be included?

Our answer is Yes. All this the law requires, and it should be obeyed. The churches' emissaries have nothing to conceal. They have every reason to desire that this law shall be observed by others. They therefore have the obligation to provide to the entire national community an example of prompt and complete compliance. Their function in presenting to Congress the judgment of the Christian community on issues of great public importance is a legitimate exercise of the citizen's right of petition, which is guaranteed by the Constitution. But their use of that right is invested with a public interest. The legislation which is affected is legislation for the total national community. Consequently, they have no reason whatever for hesitating to comply with this law which requires that all such use of the right of petition shall be done openly and in such a manner as may be examined by Congress, by the press or by any interested citizen.

We understand there is some hesitation on the part of representatives of Protestant churches in Washington on the ground that the law does not define lobbying or describe just who might be a lobbyist. After studying the text of the statute, this seems a very inadequate reason for hesitation. It is true that the words "lobbying" or "lobbyist" do not appear in the text. But the law clearly declares what activity is meant and what persons are included. It says it "shall apply to any person who by himself, or through any agent or employee, or other persons in any manner whatsoever, directly or indirectly, solicits, collects or receives money or any other object of value to be used principally to aid, or the principal purpose of which is to aid, in the accomplishment of the following purposes: (a) The passage or defeat of any legislation by the Congress of the United States, (b) to influence, directly or indirectly, the passage or defeat of any legislation by the Congress of the United States" (Section 307). The point is repeated in the following section in language even more plain: "Any person who shall engage himself for pay or for any consideration for the purpose of attempting to influence the passage or defeat of any legislation by the Congress of the United States, shall before doing anything in furtherance of such object, register with the Clerk of the House of Representatives and the Secretary of the Senate . . . "

There is no question, therefore, what this law is intended to do or to whom it is intended that it shall apply. It is the aim of this measure to bring into the open all those who seek, for good reason or bad, to influence the actions of Congress. That purpose is in accord with sound democratic procedure. It is now the law of the land. It applies to persons representing churches as well as to persons who represent other interests. It should be obeyed.

It is important to note that the law carries safeguards as well as penalties. It excepts from its operation persons who testify before committees of Congress, representatives of newspapers or other regularly published periodicals "which in the ordinary course of business publish news items, editorials or other comments or paid advertisements which directly or indirectly urge the passage or the defeat of legislation, if such newspaper, periodical or individual engages in no further or other activities in connection with the passage or defeat of such legislation other than to appear before a committee of the Congress of the United States in support of or in opposition to such legislation." Persons who are convicted of violations of the law are declared to be guilty of a misdemeanor and

are subject to fines up to $5,000 or to imprisonment of not over one year, or both, for the first offense, and to heavier penalties for a second conviction.

Here then is a measure which is designed to bring into the open the activities of the lobbyists who swarm through the corridors of Congress. Persons whose purposes will fail unless they are hidden by secrecy will not like this law. They will do everything possible to circumvent it. They would like nothing better than to have the representatives of the churches undermine the law for them and make it of no effect. If they succeed, let it not be with the aid of Protestant leadership. We have important reasons of our own for protecting the integrity of democratic institutions. Protestant purposes are served by such laws as this which bring to the light those who place special privilege above the public welfare. We should therefore do everything in our power to make this good measure effective. The one thing which will have the most immediate results for good is prompt and thorough compliance. Stand up and be counted!

Zion Without God

[EDITORIAL CORRESPONDENCE]

Jerusalem, September 27

AS THIS Jewish New Year holiday for the year 5707 draws to its close, the tension here has become all but unbearable. It is several weeks now—ever since the blowing up of the King David hotel on July 22—since there has been a major terroristic act in this city. Jaffa and Haifa have undergone terrorist raids, and the omnipresent troops keep swooping down on settlements and city districts searching for arms and suspected persons. But Jerusalem has been quiet. It is an ominous quiet; everyone seems to expect that it will be shattered any day now in some spectacular, and horrible, fashion. The effect on one's nerves should not be hard to imagine. Jews, Arabs and British—all are living on edge. The inhabitants charge the British troops with being "trigger-happy." I would say that almost everybody here is trigger-happy; ready to blow off at any moment into words or acts that, in a calmer atmosphere, would be totally inexplicable.

I did not come to Palestine thinking that I knew the solution for its baffling problems and I am not leaving with any belief that I have discovered it while here. As a matter of fact, being here and talking with representatives of all three sides to the controversy—as well as with the handful of judicious neutrals I have been able to discover—has only added to my fears that the problems may be insoluble. But if there is any solution attainable (and God help the hope of world peace if there isn't!) it looks as though it would have to be in terms of some sort of partition. I have come to this conclusion with great reluctance. Palestine is so small a country, its resources are so limited, that one draws back from the idea of further division. Ideally, I am sure that a bi-national state such as men like Dr. Judah Magnes of the Hebrew University have favored would be the most desirable outcome of this struggle. But an ideal solution is no longer possible. Mutual distrust and hatred have mounted to a point where only partition can keep the peace. And at the moment, that's as much as can be hoped for—just keeping this supercharged area from erupting into outright, pitiless civil war.

Even a partition that both sides will accept seems beyond reach at present. The so-called "federal" plan which Britain sought to place before the current London conference was so unacceptable that neither Arabs nor Jews would enter the conference to discuss it. Both are acting, in public, as though they were prepared to agree to the unconditional acceptance of all their demands by the other side, and nothing else! On the surface, therefore, talking about a Palestine solution in terms of partition seems as much wishful thinking as if one were to hold out for the bi-national state.

But I have found out while here that there is much more to these current negotiations than meets the eye. At the very moment when the protagonists seem most intransigent, explorations of possibly acceptable schemes for dividing the country are being pressed most vigorously behind the scenes. And though no such plan will ever be adopted while either bargainer believes there is one more bit of possible advantage to be wrung from a protraction of negotiations, and considerations of "face" are likely to require that in the end the agreed-on scheme shall seemingly be imposed by Britain, I leave here with the impression that a partition is coming. Pray only that it may not come too little and too late!

But partition is not going to solve the problem of Palestine. It can keep this narrow strip of territory from being turned into a shambles. It can open the way for the consolidation of another strong Arab state out of Transjordan, the Arab portion of Palestine and perhaps Iraq. It can lessen British fears of Russian meddling. It can satisfy the legitimate Jewish longings for a national home—an independent Jewish state in Palestine, as promised by the Balfour declaration, having its own army, its own administrative apparatus and control of its own immigration and settlement, as demanded by the Biltmore program. Yet that is not a solution of the underlying problem of Palestine. It is just setting the stage for the emergence of that underlying problem. If the Jewish national state is established, what then?

So far as surface phenomena are concerned I would expect, with the setting up of a fully independent Jewish state in the most fertile regions of Palestine, an initial period of great political, economic and social activity, with achievements to challenge world attention. Immigration would soar; cities in the Jewish state would experience a land and building boom; irrigation projects on a large scale would be financed and put into operation; the collective farms would multiply. In ten years, however, I fear that the inexorable economic limits of the little state would begin to make themselves felt. Remember that Transjordan (which is always brought forward as the trump card when the agricultural and electric power potentialities of this region are under discussion) would be out. So would the international enclave enclosing Jerusalem and Bethlehem. No matter how many square miles of the southern Negeb were included, the prospect of making that

waste support life save on the most austere basis would be anything but favorable. The artificial economic foundations of a city such as Tel-Aviv would appear for what they are the moment a lessening of the emotional pressure on Jewish generosity brought a falling off in contributions from America and England.

When that first moment of exultant achievement passed, and the new Jewish state settled down to face the stern realities of its economic limitations and expanded population requirements, the greatest strength on which it would be able to draw would be that of its communal farming villages. Some of the present ones might have to be relocated from Arab territory, and many of the to-be-expected new ones would find the going hard for the first years. But these communal farms represent the most important constructive achievement so far to the credit of Zionism, and on the success or failure of such farms, I am convinced, would depend the rise or fall of the Jewish state, once the initial period of exultation and unlimited outside subsidy was over. The Zionist communal farms stand for a new way of life, and as far as I can see it is the only possible way of life on which a stable social and political order can be based here.

Each communal village is a socialist unit in which all the inhabitants live on a plane of complete equality, with equal rewards and equal sharing of responsibilities. There are some small industrial enterprises in addition to the farming; in this respect these communes may be seen as part of the world decentralist movement. Life is simple, rugged and—as devotees of the "back to the soil" slogan insist—more wholesome than in our modern urban madhouses. There is no money income for the communal members; they are content with their homes, work, clothes, tools, cultural opportunities in leisure hours and protection against illness and unemployment. Existence in some of the young communes I visited looked pretty grim, but there are older ones up the Jordan valley and in Galilee where, I am assured, living conditions are most attractive. What these *kibbutzim* stand for is a completely socialist Palestine, with the Jew freed from his city fetters and taken back to live on the soil as a producing husbandman and artisan.

This passion for carrying socialist theory to its logical end appears most strikingly in the provision made for children in the communal villages. Dark whisperings go the rounds in Palestine as to the communal basis on which these children have been conceived, but I dismiss these as scandal-mongering. As far as I have seen with my own eyes, the family is preserved in the commune—but it is not the family as we are familiar with it. The infant is placed almost at birth in a separate children's home, and there he remains until he finishes his schooling in the communal school at from 14 to 17 years of age. He may visit his parents when they come in from their work in the fields in the evening or on holidays, but otherwise he lives a completely separate existence with others his own age. In the best communes I visited the teacher, who lives with his pupils most of the time, seemed much closer to them and commanded a larger share of their affections than any other person.

Says the *Handbook of the Jewish Communal Villages* published by the Jewish Agency: "It was regarded as desirable in principle that all children should be brought up on identical lines from birth to insure equality of opportunity and early adaptation to communal life. . . . The fact that each child is fully provided for from birth removes from the parents one of the main incentives to amass private capital." Whether it will produce young people anxious to go on living on the land on an equalitarian basis only the experience of the next ten or twenty years can show. If it doesn't, this communal experiment will become just another in the long list of those that failed to survive the passing of the original pioneering enthusiasts.

It would be hard to exaggerate the amazing things already done by these pioneering socialist farmers in providing the Zionist cause with an agriculturally based economy and a distinctive way of life. No body of men and women in our contemporary world of whom I know have given greater evidence of devotion, of readiness to endure extreme hardship for the sake of their ideals and of willingness to labor up to the very limit of human endurance. But there is one fact about these communal villages, and about most of the rest of Zionism in Palestine, of which one speaks with caution, but which certainly must be faced when the prospects of a Zionist state are being considered. That is the aggressively secularist outlook which is in control. True, it will be argued that there are communal villages in which Jewish religious practices are carried on. There are—at present—six such villages with a population of 900 out of a total of 108 villages with 28,700 inhabitants. That tiny minority represents what is left of the avowedly religious element. The rest are either vocally atheistic or utterly indifferent to the claims of religion. They were well represented by the able and enthusiastic young teacher who told me how, in the communal schools, they go about inculcating the love of Israel while making sure that the minds of the communal children are not contaminated or confused by hearing the word "God"!

To an outsider this situation within Palestinian Zionism is both baffling and pregnant with trouble for the future. Here you have a truly world-disturbing movement whose most ardent members acknowledge its mystical basis. When you ask a Zionist here, whether in the chromium-plated offices of the Jewish Agency or on a communal farm, why it has to be Palestine where the Jewish national state is established—why not Brazil or Madagascar or that autonomous Jewish republic set up in the U.S.S.R.?—the answer always finally comes down to a display of mysticism. Always. Yet these very people will get excited and indignant if you suggest that religion is vital to their cause. Most of them are violently anti-religious. All are entirely secularist in philosophy and outlook. So what you have here is an attempt to establish an extremely demanding way of life (for the communal agricultural existence is certainly that, whatever its rewards) on a mystical as well as socialist basis, but with the source of the historic mysticism that has made this "the Holy Land" ruled out.

It will be denied that Zionism here is anti-religious. It will be said that it is neutral on the religious question. Let a Jew be orthodox, liberal, conservative, reform—what he will in his religious loyalties. Let him have no

religious affiliation at all. It is all one to the Zionist organization, so long as he is a Zionist and insists on the establishment of a Jewish state in Palestine. There are plenty of orthodox rabbis and ritual observers who are Zionists. There is even one ultra-orthodox communal farm. But that doesn't face the real issue which is, as I see it, *what* makes Zion, Zion? And what happens ten years from now when (I hope) a Jewish state is fully established and the overwhelming majority of its leaders and active citizens turn out to regard their national heritage as based on ar outworn primitive superstition?

There are intelligent rabbis here who see what is coming. And they are deeply apprehensive. A settlement with the Arabs—which they want as fervently as any other Zionists—will, they believe, only lead to an intense struggle between the religious and non-religious elements in the Jewish community. "The day the Jewish state is born," one of the most acute observers I have met here said, "the next war will open. It will be civil war between the Old City and the New." What he meant was the old Jerusalem, within the walls of Zion, with its believing and praying population, and the new city which has grown up outside, with its modernistic buildings, its Jewish Agency, its General Federation of Labor, its sophistication, its Marxism and its Western absorption in the material. Perhaps he might better have predicted a struggle between the old Jerusalem and Tel-Aviv. But of the inevitability of this struggle I am as convinced as was he. When it comes it will have effects far more lasting on world Jewry than the present tussle with the Arabs can ever possibly have.

I am leaving Jerusalem tomorrow morning with the hope that some mutually acceptable plan of partition can be worked out so that a separate, independent Jewish state can be established in Palestine, quick. I hope for that as the best way now open to safeguard the peace of this end of the Mediterranean, and so of the world. I hope also that ways can quickly be found to make this state capable of supporting a far larger population than now appears possible. The courage and readiness to sacrifice shown by the Zionist pioneers deserves its reward, so long as that reward does not involve doing plain injustice to the Arabs.

But the birth of a Jewish state will not solve the Jewish question. For the attempt to make that a secular, dominantly agnostic and religiously gelid state will precipitate an inner struggle in Jewry—not only with the ultra-orthodox—which may make many an American and English Jew who has been contributing his yearly shekel* to the rebuilding of Zion wonder what he has been trying to bring into being. Zion without God? What a prospect!

PAUL HUTCHINSON.

*The selection of the shekel, a non-existent but biblical coin, as the annual dues of membership in the World Zionist organization illustrates the issue discussed in this letter. The active leaders of the Jewish Agency—the Zionist executive—as far as I have met them here all belong in the secular, non-religious camp. Then why the shekel? Why not the dollar or the zloty or the Palestine mil? Obviously, here is another reaching after a religious sanction to provide sinews of war which, in the day of victory, these same men will cast aside.—P. H.

VERSE

Answered Prayer

A SOLID SHAFT let down from heaven
Could form no firmer stairs than these
Our thoughts composed in prayer which mounts
From the penitent on his knees
To the Source, who, answering clear,
Thrusts all hope and promise near.

GEORGE EDWARD HOFFMAN.

Carpenter of Eternity

A CARPENTER, he worked with wood—
The fragrant wood and pale:
He planed the broad and feathery coils
And drove the drastic nail.

And from the cedar and the oak—
The texture of the tree—
He built the House of Time before
That of Eternity.

How strange to choose a carpenter
And bind him and impale
Upon the wood he used to work—
With the beloved nail!

E. MERRILL ROOT.

Men of Earth

WHAT do they hold in common, men of earth?
But simple sunlight reaching from their birth—
From breast to breast, the same clear ebbing chain:
And each has heart astir, and sight and brain.
The cosmos binds him; all his wizardry
But for a moment lifts him flying free.
With mind and blood he hungers. Flesh is bound
By deep unswerving tether to one ground;
But each, distraught and wary in his place,
Yet fears the shadow of his brother's face.

CELIA DIMMETTE.

Open City

ONLY the heart builds no defense
Against the shells of fate:
No Maginot to cushion love,
No barricade for hate.

Only the heart shall be declared
A helpless, open city
Through which forever file the troops
Of fear, and hope . . . and pity!

MAE WINKLER GOODMAN.

What Hope for Germany?

By Samuel McCrea Cavert

THE MAIN impression with which I return from several weeks in Germany has to do with the necessity for a better understanding of the major issues. When the American people thoroughly understand the situation, I am convinced, they will support a constructive policy of humane and considerate treatment of the German people. Many Americans will want to do so just because it is the Christian thing to do. If there are those who are not prepared to follow such a policy on Christian grounds, it is probable that before long they will see that they must do so on the ground of enlightened concern for our own welfare.

Conditions in Germany will be a primary factor in determining the future of the European continent, and even of Western civilization as a whole. It is therefore a matter of fundamental consequence that we should do our utmost to create in the German people a mood of hope in place of the present hopelessness. Unless they can believe that there is the prospect of a better future, the social and political chaos in Germany will increase, and it will become a center of infection that will spread poison throughout Europe.

Starvation and Ruin

The physical destruction in Germany is much greater than can be imagined by one who has not witnessed it with his own eyes. In most of the industrial centers great areas lie in a devastation so stark that one is tempted to describe them in Kipling's words: ". . . their pomp of yesterday is one with Nineveh and Tyre." In such centers millions of Germans exist today under conditions whose desperateness can hardly be exaggerated. Hosts of families live in cellars or in patched-up rooms fronting streets piled high with rubble and debris. Many rural districts are unscathed, but in nearly all the industrial urban centers the general environment of ruin and desolation creates an atmosphere that daily saps morale.

The problem of food is not, at the moment, quite as acute as it was prior to this summer's harvest. But this does not mean that undernourishment on a widespread scale is past. The average ration in the American zone, which during the summer has remained at the dangerously low figure of less than 1,300 calories per day, is scheduled to be increased to 1,550 in October. But 2,200 calories are commonly regarded as the minimum necessary for health. It is agreed by all competent observers that the German people are badly undernourished. Even when the quantity of food is sufficient there is a grave deficiency of such essential elements of diet as meat, fats and dairy products.

It is probable that by next spring the problem of food will be worse than it was this spring unless greater supplies come from the outside. The fact is that the Germany which emerged from the Potsdam conference—much smaller in territory yet having approximately the same population—has no prospect of becoming self-sustaining in its food supply. The cutting off of Silesia, formerly a great breadbasket for the German people, and of other areas in the east, combined with the forcible expulsion of the millions of former residents of these areas into the truncated Germany of today, leaves the country permanently unable to support its own population without imports from other lands. Such imports are possible only through a revival of German industry which will leave a surplus of manufactured goods for export. And the revival of industry proceeds only at a snail's pace. Sixteen months after the end of the war, according to the most optimistic estimates which I could secure, factories in the American zone are producing at less than thirty per cent of capacity.

How Do the People Feel?

All who are responsible for public health await the coming winter with deep anxiety. The reserves of strength in the people will be small because of long undernourishment. Their resistance to diseases will be low. They will still be short of clothing. There will be no coal to heat their houses. They will be overcrowded in unsanitary dwellings. They will be lucky indeed if they escape epidemics. The general situation in Germany today could almost be summarized by the ancient comment of Tacitus: "They make a desert and call it peace."

Even more dangerous for the future than the physical situation are the psychological attitudes and outlook of the rank and file of the people. Their sense of frustration and hopelessness is very deep. They are too disillusioned, as a result of the collapse of the Third Reich and the hardships of the present, to believe in anything or to feel that there is anything worth living for. The dominant mood of great numbers might be described as a weary cynicism. Their faith in nazism is gone but they have found no other faith to take its place.

Shall We Permit Recovery to Occur?

The result is, in its milder form, a confused daze, a widespread inertia and lassitude, a lack of enthusiasm for anything; in its more extreme form, a corrosive skepticism with reference to all moral standards and social goals. The real danger in Germany at the present time is not a new upsurge of militarism but the growth of this nihilistic spirit. The Germany of today could almost be described as a spiritual vacuum. One wonders whether it may not be an illustration, on a national scale, of our Lord's parable about the house from which an evil spirit has been driven but in which, now swept clean, seven other evil spirits may find lodgment. The basic problem is to fill the spiritual vacuum with a positive faith. Unless this is done, it is difficult to see how hopeful objectives in the economic and the political realms can be achieved.

The division of Germany into four zones occupied by four different powers with relatively little contact between them continues to make the solution of every problem many-fold more difficult and to put some problems beyond

solution. Between the American and British zones (and possibly the French) a substantial coordination of economic policies seems to be in prospect. So far as the Russian zone is concerned there is no such prospect. The chief political question is whether the western zones will in time be drawn into the Soviet orbit or whether they will be able to establish some effective form of democratic government.

The Only Possible Realism

The answer to this question will depend on the degree to which we are able to reconstruct the shattered economy of the country. But on this crucial point the American people do not seem yet to have arrived at any clear policy. American public opinion is like a physician sitting by the patient's bedside and debating whether to do everything possible to help him recover or to hold back from doing so lest he become strong enough to be a menace to his neighbor.

When, more than a year ago, the churches urged that the victor nations had a moral responsibility for helping to assure to the defeated peoples a normal economic opportunity and a respected place as citizens of the world, they were charged with being "idealistic" or "soft." Today it appears that the Christian policy of reconciliation and helpfulness is the only possible realism. For unless Germany can be brought to a stable and prosperous condition, it can achieve no successful democracy. The German people will believe in democracy only as they see it functioning in a way that promises them hope and opportunity. And if democracy should fail in the American and British zones and leave social and economic chaos, the whole of Germany would pass into the Communist sphere—and, with Germany, probably the whole of western Europe.

No Revival of Religion

The expectation of many people that after the war the church, because of its record of resistance to the nazi regime, would experience a great rebirth of popular support, now seems to have contained considerable "wishful thinking." So far as I have been able to discover, there is no movement which could be called a great revival of religion or a large-scale increase in the strength of the church. There can be no question, however, that the church is a very important factor in German life. There has undoubtedly been considerable gain in church attendance, as compared with the prewar or wartime years. It would certainly be safe to assert that more German citizens assemble every week in the church than under any other auspices.

The difficulties under which the church operates in Germany today can hardly be exaggerated. The pressure of the daily struggle for mere existence lies heavily on all, clergy and lay people alike. Most church periodicals have not yet found it possible to resume publication, and this is a tremendous obstacle to educational or promotional efforts. The lack of facilities for transportation hinders pastoral activities. The continuing division of the country into four zones impedes communication and personal contact among the leaders of the church.

The relation of the church to its youth—an urgent problem in all countries—assumes an acute form in Germany because of the dozen years in which most of the young people received their training exclusively from the nazis. More than other sections of the population, youth is an easy prey to disillusionment or embittered hopelessness. Some of the young people are saying that they were betrayed by National Socialism, on which they had pinned their hopes, and will now cherish no ideals of any kind. Others look back wistfully to the Third Reich and say that in those days they had something to look forward to, whereas today there is no future for them. Some are quietly coming back to the church. They are apparently coming in rather small numbers; there is nothing like a wholesale return. But those who are coming back are the more thoughtful and will mean much to the future of both the church and the nation.

Church Relief of Suffering

In at least one field of momentous importance the church is demonstrating a capacity to live very close to the daily life of the people—the field of relieving human suffering. The "Hilfswerk" organized by the church in August 1945 has become an effective instrument for ministering to the immediate physical needs of every community. In spite of the appalling handicaps of meager supplies and lack of transportation, it has succeeded in building up a functioning organization which reaches down from a national headquarters to the local parish. It is generally agreed that the Hilfswerk is the most important voluntary relief agency in Germany. The Protestant Hilfswerk and the Roman Catholic Caritas together constitute the chief German channel of social services.

What the Hilfswerk is doing is, of course, made possible in large measure by assistance from the churches in more favored lands. It was a matter of intense gratification to me to be told many times that food and clothing and other supplies from the American churches are flowing through the Hilfswerk organization down into the places of urgent need. What our churches are doing in this program of relief is really far more than relief. It is relief plus Christian witness because the supplies are being given in the name of Christ and distributed in the name of Christ. It is also relief plus ecumenical education, for it is the most convincing demonstration that there really is a Christian community which is more than national or denominational—an ecumenical church of which it can in some measure at least be truly said that "if one member suffer, all suffer with it."

Inner Tension Emerging

Concerning the future organization of the church as a whole, it seems clear that inner tensions are emerging which will make heavy demands on Christian comity and strategy. The existing council of the Evangelical Church in Germany, which was formed on an emergency basis a few weeks after the end of the war, drew together, in a vaguely defined alliance, all the various Protestant groups except the small free churches. It includes both the so-called Confessional Church and the *Landeskirchen,* Lutheran, Reformed and United (Prussian Union). It is the instrument that has made it possible for the churches

to act together, in an emergency situation, on various matters, such as their relation to the Allied Central Council and the World Council of Churches.

Now, however, the question is being faced as to what the future form of organization is to be. Those who are eager to see the development of a united Lutheran Church on a national basis do not desire that the Evangelical Church in Germany be more than a very loose federation. On the other hand, there are those—especially among the younger clergy and those most influenced by the Confessional Church—who are critical of anything which seems to fix the church in traditional patterns. They are placing the emphasis on developing more democratic procedures and magnifying the unity of conviction among Christians of the different confessions.

One of the most encouraging signs is the keen desire of Christian leaders to be associated with the ecumenical movement, particularly with the World Council of Churches. The potential significance of this cooperation in the World Council it is hardly possible to overstate. For the leaders of the German church it means the one clear opportunity of a more than national fellowship. As one of them said, "We Germans can have no place as yet in any international body of a political character. The United Nations is an organization of victor nations in which the defeated have no part. But we have a part in the international life of the church. We have no way of speaking to the political world but we can speak to the Christian world. This makes us realize the unique and distinctive character of the Christian fellowship."

The presence of the German church in the World Council, one dares to hope, will bring it into a fellowship which will have a freshening effect on its life after its long isolation from contacts with the churches of other lands. It might even prove to be the influence which would save the German church—perhaps the German people—from a recrudescence of nationalism, and foster the emergence of a Christian world outlook in Germany.

Our Debt to Luther

By Roland H. Bainton

THE FOUR HUNDREDTH anniversary of Luther's death in 1946 has evoked much less enthusiasm than the anniversary of his birth in 1883, when the devout piety of Pennsylvania Lutherans produced and attributed to Luther the beloved carol, "Away in a manger." In 1946 Luther is regarded askance by many. Catholics may be able to excuse his followers on the ground of invincible ignorance but they can never condone the rebellion of the arch-heretic himself. Another party always very cool to Luther is the Protestant modernists, the sons of the Enlightenment and of Erasmus. They deplore Luther's appalling affirmations and believe that if he had been less confident and less vehement he might have been able to reform the church without a schism.

Vulgar, Brutal, Servile?

Again, those of the sectarian democratic tradition, in the light of recent events, see in Luther's attitude to civil government an example of subservience issuing in submission to the totalitarian state. They draw a line of spiritual descent from Luther to Hitler. Luther is painted as the progenitor of National Socialism on the ground that he was vulgar, brutal and servile. These specific accusations provide a good starting point for a reappraisal.

With regard to Luther's vulgarity, no one can dispute that at times he fired against his opponents volleys of peasant vocabulary. That was the technique of religious controversy in his day, just as in ours scurrility is taken for granted in political campaigns. Luther's opponents more than matched him, though that is a sorry defense. More to the point is it that the amount of coarseness in Luther's total output is slight. Hostile investigators have extracted from tons of Luther's pitchblende a few pages of radioactive vulgarity and this has come to be regarded as typical. But volumes and volumes of Luther contain nothing more objectionable than a quotation from the apostle Paul, a few of whose expressions are commonly toned down in modern translations. There is certainly less proportionately to expurgate in Martin Luther than in William Shakespeare.

The charge of brutality refers to Luther's advice to the princes in the peasants' war "to smite, stab and slay." These are not gentle words. We must recall, however, that the peasants were disorderly bands with no program and no united leadership. Where successful they demolished castles and cloisters and became uproariously drunk so that their leaders had to invite back the princes to restore order. In Luther's Saxony the peasants were well off. Serfdom had long since been abolished. The revolt would scarcely have taken place save for the agitation of religious enthusiasts who unfurled the banner of insurrection in the very churches and issued a call for the slaughter of the ungodly and the erection of the Kingdom of Christ. Luther believed that civil government must restore order by the use of the sword. When the peasants were crushed and then massacred he protested. He believed that some of the peasants' demands should be granted but not while marauding bands were reducing to chaos what little semblance of orderly government Germany had been able to achieve in the sixteenth century.

Attitude Toward Princes

The charge of servility has reference to his willingness to allow the princes to reform the church. Thereby, we are told, the door was opened to subservience on the part of the church to the totalitarian state. Here we must recall that Germany in the sixteenth century was very far from being a totalitarian state. England under Henry VIII

came closer to it. Germany was a loose conglomeration of small political units under the tenuous lordship of the Holy Roman Empire. This empire Luther defied. At the Diet of Worms his ringing refusal to recant was addressed not to the church but to the diet of the empire by which alone at that time he was being tried. He was placed under the ban of the empire and so remained for the next quarter-century. In his later years Luther came even to approve of armed rebellion against the empire. His subservience, if any, was to the little Saxon princes who protected him against the empire. In accepting their help he never once dreamed that he was selling out to a totalitarian, let alone to an anti-Christian, power.

These Saxon princes were risking their lives for the gospel. Frederick the Wise was threatened with degradation from his position of elector of the empire. John the Steadfast was told by the emperor at the Diet of Augsburg that he must take part in the Corpus Christi procession on pain of dire penalty, to which he answered that sooner than attend he would kneel down and have his head struck off. John Frederick of Saxony was attacked by the emperor, defeated in battle and condemned to death because of his Lutherism. The sentence was commuted to life imprisonment and the prince served several years before political change brought his release. These princes were the men who were ready to sing:

> Let goods and kindred go,
> This mortal life also.
> The body they may kill;
> God's truth abideth still.

So the line runs not so much from Luther to Hitler as from Luther to Niemöller and the resistance movements of the Danish and Norwegian Lutheran churches.

He Revived Christendom

If we turn to the positive contributions of Martin Luther, it is not an exaggeration to say that he who split the unity of the church's outer framework at the same time restored the vitality of the Christian consciousness of Europe. He rent the church but he revived Christendom.

The popes of Luther's day were sometimes flippant and sometimes flagrant in their violation of Christian standards. Ludwig Pastor, the candid Catholic historian of the papacy, says of one of these incumbents that had he lived in the time of the apostles he would not have been deemed worthy to serve as a doorkeeper, let alone as a prince of the church. Leo X, the pope at the moment of Luther's attack, had all the elegant indolence of a Persian cat. Pastor says that no greater calamity ever befell the church than that in an hour of crisis such a man should have been in the see of Peter. The laity in large measure held the clergy and the mendicant orders in derision. There were indeed cells of religious vitality; otherwise, one could not account for the Protestant reformation or for the Catholic counter-reformation. These healthy spots were expanded because of the stout stand of a man whose protest came out of the heart of Catholic piety.

Luther was outraged at making a traffic out of the remission of sins and penalties. His scathing criticism touched men to the quick and helped to purge the very church which condemned him. By undercutting the authority of the popes and the hierarchy, Luther paved the way for religious liberty. He did not go that way himself; he condoned the suppression of sectaries in his own movement. Nevertheless, by splitting the structure of a totalitarian church he created a situation for which there was no ultimate solution other than religious liberty.

Luther exalted the religious status of the layman. In a church where salvation is mediated through the sacraments and the sacraments can be performed only by priests, a great gulf is set between the priest and the layman. The reformer held that salvation comes directly from God and is freely given to all. The minister is a preacher of the Word and the pastor of a parish, not an intermediary between God and man.

Dignifying of Common Man

Luther gave dignity to all the tasks of every day because he held that monasticism is not a calling of peculiar sanctity. In his eyes it was an escape from social responsibility because the monks and the nuns spent most of their time in prayer and contemplation. They might better assume the obligations of the butcher, the baker, the farmer, the magistrate, the parent and the teacher.

Again, Luther abolished obligatory celibacy of the clergy and inaugurated the ministerial home. From such homes in our own land more persons in *Who's Who* have come than is the case of any other profession. The belief of Luther, and of Protestants with him, was that those who by reason of character and training were deemed worthy to lead the church were the very people who ought also to be having and rearing families.

Luther, then, restored the vitality of Christendom; he paved the way for religious liberty; he exalted the tasks of the common man; he founded the ministerial home. These achievements would probably not have loomed largest in his own eyes. His greatest labor of love and enthusiasm was the translation of the Scriptures into the German tongue. To this labor he devoted unremitting toil for over a quarter of a century. But his superb literary achievement unfortunately remains a locked treasure to which only his own people has the key. It is not comparable to an independent work like Goethe's *Faust* or Shakespeare's *Hamlet*, which can be translated in their own right. With the Scriptures, each people has to make its own rendering from the original tongues. For the English-speaking world Martin Luther will never dethrone King James.

Luther the Preacher

Greater even than the translation in Luther's eyes was the preaching of the Scripture. He preached close to two hundred times a year, frequently three times on Sundays and often during the week. Always he preached from the Scripture, and almost invariably his message was a word of reassurance for those to whom faith came hard, as it did for himself. This may seem amazing in the case of one who stood so resolutely for his beliefs. His opponents taunted him with the query, "How do you know you are right?" Although he would not confess it to his critics, to himself he kept repeating, "How *do* you know you are right? Perhaps God is hostile to you and to the whole

human race. Perhaps Christ is an angry judge who will send you to hell. Perhaps the whole Christian religion is only an illusion."

Luther was an eternal Jacob, forever wrestling with the angel and forever wresting a blessing. Every comfort and consolation which had ever come to him he sought to impart to the downcast. God always leaves us something, he would say, on which we can take hold. If God appears as a consuming fire, then we may turn to Christ whose yoke is easy. If Christ upbraids us as a generation of vipers, then we may turn to God, who said, "I am the Lord, thy God." If desperation passes all bounds, then we should seek theology, the queen of the arts, and good company and music. Let man and woman enjoy each other's conversation. But if the company of humankind is burdensome, then go and look into the friendly faces of animals. Get close to the earth. Spend a day spreading the manure on the fields. But always and in all things come back to the Scriptures. For it is in the Scriptures that our hope lies.

This is the message of Martin Luther. It rises far above the quarrels of the confessions. Much of the word which he thus spoke to his own time ended with him and must so end, for the Word of God is a living thing which must be spoken afresh in every age from man to man. Yet even out of the ashes Luther is able to speak again also to our time, because he preached not himself but Christ Jesus crucified and risen from the dead.

Churches Can Unite

By Raymond W. Albright

AN EVENT of considerable importance to ecumenical Christianity in America is soon to take place in Johnstown, Pennsylvania. On November 16, 1946, the Church of the United Brethren and the Evangelical Church will meet in that city to become one body—the Evangelical United Brethren Church. The uniting conference is the climax of 130 years of intermittent effort to bring these two churches together. Back in 1816, when both these bodies were still in their infancy, small delegated groups from each met in a social conference to consider union. The stumbling block then was a difference in the powers of the delegated groups and some difference in the nature of the denominational organizations. But the fellowship which was then begun continued and has found frequent expression through fraternal delegations and in other ways.

I

It may be asked why this merger developed so slowly. Despite their similarity, these churches have both grown very well without much overlapping or competition even though they have worked largely in the same areas. The division in the ranks of the Evangelical Church between 1891 and 1922 undoubtedly delayed this union considerably. A careful study of the basis of union will show that the leaders who drew it up agreed that all the details of union should be decided before rather than after the actual merging. The wisdom of this plan is now evident, for it has provided a clear understanding on all points during the final legislative processes and promises full harmony and efficient functioning immediately after the new church is born. While this procedure may have delayed actual union a bit, the advantages derived well warranted it.

The Church of the United Brethren in Christ and the Evangelical Church began about the same time (1800), in the same locality (Lancaster county, Pa.), and with a similar type of organization and polity. Both appealed largely to the same group of German-speaking people along the eastern seaboard, chiefly in Pennsylvania, Maryland and Virginia. The United Brethren grew out of the union of the efforts of Philip William Otterbein (1726-1813) of the Reformed Church in the United States and Martin Boehm (1725-1812) of the Mennonite Church. The Evangelical Church was launched by Jacob Albright (1759-1808), a Lutheran convert to Methodism who, like Boehm and Otterbein, felt that an evangelical pietistic type of Christianity should be brought to the thousands of their fellow Pennsylvania Germans whose religious nurture was sadly neglected.

Beginning with very small groups organized on the plan of the Methodist class meeting, these two American-born churches have continued to grow side by side for a century and a half with mutual helpfulness and constant good will. When they unite next month, the Evangelical United Brethren Church will rank thirteenth in size among the Protestant churches in the United States. Since both these denominations have been rather strict about keeping only active members on the church rolls, it is probable that the influence of the new church will be disproportionately larger than would be expected on the basis of its 700,000 members in the United States and Canada. This membership is largely distributed in the north central and eastern states. Although there are conferences in California and Texas, about one-third of the church's constituency will be in Ohio and the states to the east. Missions of the new church will be located in Europe, China, Japan, the Philippines, Africa and Puerto Rico.

II

At present the Church of the United Brethren has a publishing house and Bonebrake Theological Seminary in Dayton, Ohio. In addition to three orphanages and homes for the aged, it supports Indiana Central College, Indianapolis; Lebanon Valley College, Annville, Pa.; Otterbein College, Westerville, Ohio; Shenandoah Junior College and Conservatory of Music, Dayton, Va.; and York College, York, Neb.

The Evangelical Church operates publishing houses in

Harrisburg, Pa.; Stuttgart, Germany; and Bern, Switzerland. Its theological seminaries are located in Naperville, Ill.; Reading, Pa.; and Reutlingen, Germany. It has seven orphanages and homes for the aged, and three colleges—Albright at Reading, Pa., North Central at Naperville, and Western Union at LeMars, Iowa.

In the merged church it is proposed that all the educational institutions which are able to maintain their present standards without additional financial support from the general church shall continue as at present. Since several of these institutions appeal to the same constituency, it is possible that some mergings may take place later on.

III

The plan for the union of the denominations makes no suggestion for the immediate union of local congregations or annual conferences, although provision for unions of this kind have been made in the new discipline. If and when the demand for such unions arises locally they may be approved by the higher legislative bodies of the church. One of the purposes of the denominational union will be accomplished when small and duplicating local and regional organizations are united for greater strength and efficiency. It is hoped that in due time increased efficiency will be attained also at the highest administrative levels.

What may the first general conference of the new church be expected to do? Some leaders feel that certain changes in the organization of the general boards are necessary and should be made at this first plenary session. But a majority seem to believe that this first conference will be morally bound to adhere to the details of the basis of union as adopted by both churches. The chief work of this conference will then be the selection of general church officers and members for the boards of the church. Some time will be spent in setting up programs of work for the boards. By mutual agreement the positions of the general officers have been apportioned to both churches on an approximately equal basis. There will be nine active bishops. It is very probable that the five active bishops of the United Brethren Church and the four bishops of the Evangelical Church will be named to these positions.

The articles of faith of both denominations will appear in the new discipline. The reconciliation of these articles will remain for the future, probably after the next general conference in 1950. This will not be a difficult assignment, however, for the two sets of articles are in full agreement, being largely derived from common sources. While the name of the new denomination may seem cumbersome, it will very likely not be changed for a quadrennium.

Among the commissions to be created by the new church will be one on church federation and union. Obviously the new body will welcome further negotiations looking toward unity with churches of like order. It is not beyond the realm of possibility that one-third of all the Protestants in the United States might rather readily be united into one large body if the leaders of the denominations like the Methodist Church and the Evangelical United Brethren Church agree to work diligently toward this end. Many of the more than 200 smaller American churches fall into this general area of religious life and thought. The leadership in such an attempt naturally rests with the largest of these denominations, the Methodist Church. Why should not all those bodies which have an episcopal type of government and in general adhere to the basic ideas of an Arminian theology do what the United Brethren and the Evangelical Church are now about to do?

BOOKS

The Harmony of Cultures

THE MEETING OF EAST AND WEST, AN INQUIRY CONCERNING WORLD UNDERSTANDING. *By F. S. C. Northrop. The Macmillan Company, $6.00.*

NOTHING LESS than a sweeping survey and a philosophical analysis of the world's cultures, from the far past to the present, and a program for the attainment of such mutual understanding among them and such synthesis of them as will bring present discords into the harmony of "one world," is the ambitious task which Professor Northrop sets for himself in this book. It is a tall order, but he goes far toward filling it. The bulk of the wordage (530 pages) is necessarily devoted to the exposition of the principal types of cultural tradition and the interpretation of them as the fruitage of their underlying philosophies; but the end toward which all this is directed is, as the subtitle indicates, an approach to "world understanding." Some time ago, in a preliminary comment on this work, it was stated on this page that it might well turn out to be the book of the year. Without taking the implied superlative too literally, it may now be said that this at least indicates truly the general level of excellence and importance upon which it stands.

The penultimate chapter, entitled "The Solution of the Basic Problem," opens with this paragraph, which may serve as a broad outline of the materials covered in the survey as well as indicating the principal present conflicts which have to be reconciled:

> The task of the contemporary world falls into four major parts: (1) the relating of the East and the West; (2) the similar merging of the Latin and the Anglo-Saxon cultures; (3) the mutual reinforcement of democratic and communistic values; and (4) the reconciliation of the true and valuable portions of the Western medieval and modern worlds. Running through all these special tasks is the more general one, made imperative by the advent of the atomic bomb, of harmonizing the sciences and the humanities.

The interrelation of these four pairs of antitheses—or even of all five, including the "more general" one—is obvious. The first two are akin because both present the problem of synthesizing aesthetic and emotionally immediate religious values (Oriental and Latin) with scientific, theoretical and pragmatic values (Occidental and Anglo-Saxon). The fourth ties in with the second, through the medieval character of Roman Catholicism and its historic deep implication in Latin culture. The third is related to all the others because of the social unrest in both hemispheres. And every adjustment between or among cultures involves also the harmonizing of the scientific and humanistic values, both of which are present in various forms in each of them.

It is inevitable that there should be a large subjective element in any interpretation of the history of culture on such a cosmic scale. The margins of my copy of this book are loaded with marks of dissent, as well as with signs of enthusiastic approval and with indications of passages deserving quotation or offering starting points for further study. The reviewer, like any other reader, is entitled to his own subjective views of an author's subjective opinions, and to the privilege of putting beside the facts which the author adduces in support of his conclusions other facts that seem to point in a different direction.

Granting that the conversion of non-Christian peoples to Christianity involves the possibility of destroying the old social controls without supplying adequate new ones and of leaving the converts spiritual and cultural aliens in their own countries, it still does not follow that the process can be described, from any standpoint that can be called Christian, as giving new beliefs "at the cost of the rejection of native beliefs which may be equally true and valuable." The missionary enterprise, however liberally it may be conducted and with however much appreciation of the value of native ("pagan") beliefs, does not and cannot go forward on the hypothesis that these are "equally true and valuable" with those of Christianity. This idea of the at least "equally important truths and values of Oriental religion and culture" is repeated more than once. Rebecca West (not the most reliable witness about Christianity, I should say) is quoted as authority for the bad effect of Christianity upon a Bosnian, as compared with Mohammedanism: "The lad was worse off for being a Christian; he had not that air of being sustained in his poverty by secret spiritual funds that is so noticeable in the poverty-stricken Moslem." Taking this as though it were a scientific datum and generalizing upon it, is a procedure that scarcely requires comment.

It would require an inordinate amount of space even to list the pregnant passages which throw light upon the inner spirit and basic philosophy of the several cultures—Mexican, American, British, German, Russian, Indian, Japanese, Chinese. The book is worth studying, deliberately, thoughtfully and critically. It costs six dollars, but it will be cheap per hour for the reader who spends as much time on it as the theme and the treatment deserve. I must close without attempting to put into capsule form the cure which the author offers for the world's cultural sickness. It cannot be stated in a sentence without distorting the meaning or leaving it obscure. My own feeling is that it is a little obscure anyway, and that the author probes so deep to find the causes of cultural alienation and the point at which progress toward harmony must begin that it would take a thousand years to reach the goal even if he has set us on the right road. But the reader should not take my word for that. Perhaps his diagnosis and his prescription are both clearer than they seem to me. But whatever the value of the conclusion, the process by which he reaches it is well worth the delightful toil of tracing it. Those who go in for education by reading the "great books" may well make this one of them.

W. E. Garrison.

Dangerous Perfection

The Idea of Perfection in the Western World. *By Martin Foss. Princeton University Press, $1.50.*

ONE OF THE most brilliant little monographs in recent years, this book will be little read by the clergy. Characterized by a marvelous intellectual precision, its thought channels are those of the professional philosopher rather than the active minister.

Nevertheless, the writing is powerfully Christian and has a true significance for the message of the pulpit as well as for the classroom. The author challenges in a unique and powerful fashion the idea of perfection in its commanding position in Western thought. His scope includes art and music as well as doctrine. He observes that "the course of European philosophy is marked by a permanent struggle between a rational philosophy and a desire to understand the position of man in the universe. It is the religious thinker who in the Christian era revolts against a systematizing reason and tries over and over again to break its power by violent paradoxes."

In dealing with one concept after another, Mr. Foss confronts that philosophy which has adopted the perfecting method of natural science, and introduces again a more tragic and profound view of human relations. "The Jewish-Christian God of religion is far from the God of proofs, from the God of identity of essence and existence, from the thought which thinks itself, from the perfect thing and *summum bonum*. The God of the Bible has alarmingly little to do with the God of the philosophers. This alone would not justify the conclusion that there is something wrong in the concept of the philosophers. There also could be something wrong in our religious conception of God compared with the clarified philosophical concept. The infallibility of the philosophical concept, however, is strongly contradicted by its own inconsistency, its paradoxical character, and its one-sidedness." The author not only regards divine perfection as a pernicious concept, but holds that "ethical perfection is a danger to men." The dynamic factor is removed in systems which are too pat, and pride triumphs.

In this reviewer's opinion Mr. Foss's work will in time be acclaimed as one of the most incisively Christian writings of the year.

Franklin H. Littell.

Books in Brief

The Protestant Doctrine of Revelation. *By John Y. MacKinnon. Ryerson Press, Toronto, $2.25.*

A critical survey of the history of the doctrine of revelation, with special emphasis upon the contrast between the Roman Catholic view (Thomas Aquinas, interpreted by Maritain) and the Protestant views (Luther, Schleiermacher, Ritschl, Oman, Barth). Fundamentally, the Catholic conception is of the communication of doctrinal knowledge about God; the Protestant, "not information concerning God, but God's giving of himself for the practical purpose of persuading man into a divine fellowship that will be transforming in its effects." Obviously, not all Protestant theologians have observed this distinction. The author holds that Luther dropped back into the Catholic view of revelation as the communication of doctrine. The book ends with a chapter on Barth, but not in agreement with him. A meaty and scholarly work.

A Volunteer's Adventures, A Union Captain's Record of the Civil War. *By John William De Forest. Edited by James H. Croushore. Yale University Press, $3.00.*

De Forest was already a mature and distinguished novelist when the Civil War began. Perhaps his novels are not generally remembered now, but they were known in his time and one of them was republished (by Harper) in 1939. He recruited a company in 1861 and was commissioned as captain in the Twelfth Connecticut Volunteers. With only a brief interval on account of health, he remained in military service until 1868, his postwar activity being in connection

with the Bureau of Freedman and Refugees. The present volume consists almost wholly of letters to his wife written from camp and line of march and battlefield during the war years. Perhaps a professional writer never writes anything without thinking of its possible publication. Certainly these letters were written with care, but without striving for literary effect. They are frank and factual. There are some things (e.g., about looting) that would have been omitted if the purpose had been propaganda, and there are first-hand accounts of the process and experience of war and of the conditions under which that war was fought. This story, with reference to the Civil War, has not been better told. In many superficial respects, war is different now, but at bottom it is the same; it is a situation in which one set of men get shot at while shooting at another set of men. Weapons change, but the issue of life or death is unaltered. That fact gives such a book as this a contemporary as well as a historical quality.

Books Received

(Some of these will be reviewed)

The Mountain of the Sleeping Maiden, and Other Poems. By Stanton A. Coblentz. Wings Press, Mill Valley, Calif., $1.75. The reputation of Coblentz as a poet is well established. This volume will establish it more firmly. He is both sensitive and sensible. He is a skilled craftsman with words and his emotions are those of the artist, but he does not rely upon form or upon aesthetic tricks of phrase. There is a solid content of clear thinking.

Shadow at My Heel, Selected Verse. By John Richard Moreland. Kaleidograph Press, Dallas, $2.00. Enthusiastic but discriminating appreciation of Moreland's poetry is voiced in a rather long foreword by Shaemas O'Sheel. Such a poet's praise of the work of a brother poet would make any reader stop, look and listen. But we have known for many years the truth of all the things O'Sheel says. In his ten volumes of verse, Moreland has never been dull. Even his middle flights are not unrewarding. At his best, he satisfies mind, heart and ear.

Questions that Trouble Christians. By W. A. Poovey. Wartburg Press, Columbus, Ohio, $1.50. Some of the questions are about prayer, the "unpardonable sin," suffering, predestination, science, hell. Another is, "Are denominational differences important?" The answer to this one is that they are not important when merely temperamental or historical, but that, "whenever such differences have occurred because someone has departed from the truth of God's Word, the differences are tremendously important." Unity, it appears, is impossible and undesirable until there can be complete agreement on the teaching of the Bible as an exact pattern for Christianity and the church.

Chinese Wit and Humor. Edited by George Kao. Coward-McCann, $3.75.

Lost Men of American History. By Stewart H. Holbrook. Macmillan, $3.50.

The Congress of Vienna, A Study in Allied Unity, 1812-1822. By Harold Nicolson. Harcourt, $4.00.

The Yale Collections. By Wilmarth S. Lewis. Yale University Press, $2.00. A brief survey of Yale's libraries, Trumbull art gallery, Peabody museum of natural history, and anthropological museum. Their richness is bewildering and fascinating, even as seen in this compact but lucid sketch. In nearly 250 years, the collections have grown beyond all expectation. When the campaign was in progress, in 1843, for the fund to build what later student generations came to know as "the Old Library," the prospectus said: "The building will cost $30,000, and will furnish to the several libraries of the college secure and ample accommodations for a century to come." The prediction as to adequacy at the end of a century was about two per cent correct.

Family Circle. By Eve Merriam. Yale University Press, $2.50. A volume (there must be nearly fifty by now) in the Yale series of "Younger Poets." Both the name of the series and its extent suggest that promise rather than high attainment is to be expected. That is what one gets here. Mr. Archibald MacLeish says, in a foreword, that "Miss Merriam is not yet mistress of the art of looking through by looking past but she has learned its possibilities"—which seems a polite way of saying that she is cultivating the subtle art of seeing truth obliquely, as though out of the corner of the eye, and expressing it indirectly, but that she does not yet make very good poetry out of it. It is a well grounded opinion. The promise is better than the performance.

The Public and its Problems. By John Dewey. Gateway Books, 301 E. 18th St., Chicago, $2.50. A reissue of a book first published in 1927, but still a trenchant and timely analysis of the postulates and conditions of a successful democracy.

Principles of Cooperative Medicine. By Michael A. Shadid. Second edition. Cooperative League of the U.S.A., 167 W. 12th St., New York, 50 cents. A handbook for organizers, by the founder of the first cooperative hospital in the United States.

Ministers of Christ. By Walter Lowrie. Cloister Press, Louisville, Ky. A stimulating little book, ecumenical in spirit, graceful in style (as always with Dr. Lowrie), discussing the ministry, its orders and the relation of this problem to reunion, all from an Episcopal point of view, and seeming to express the view that the place of bishops in a united church need not be *de fide* provided it is accepted *de facto*.

Toward a United Church, Three Decades of Ecumenical Christianity. By William Adams Brown. Scribners, $2.50. This is one of the two books that Professor Brown left completed but unpublished at the time of his death nearly three years ago. Dr. Samuel McCrea Cavert has done the necessary editing and has added an epilogue. The work is both a history and an interpretation of the ecumenical movement from the Edinburgh conference of 1910 (with one chapter going back of that) to the organization of the World Council of Churches. Though firmly anchored to the facts of history, it has also a prophetic quality, for it was always Professor Brown's view that the latest attainment on the road toward unity was only a stage in progress toward something far greater yet to be attained. This will be one of the indispensable handbooks for students and promoters of Christian unity.

Psychology in Action. By Joseph Clawson. Macmillan, $4.00.

CORRESPONDENCE

Non-Reprobates Without Illusion

EDITOR THE CHRISTIAN CENTURY:

SIR: If you have received a stack of dissenting letters on the editorial, "No Honor, No Peace," then you may place this in the small pile over against them. You tell the truth which we need to face. I believe that there are still many people in America who are neither illusioned nor reprobate. Christians whose consciences are still tender and whose insights are not dulled by political propaganda offer a beam of hope. I agree with the conclusion of the editorial: the way of prayerful action is our only alternative.

Yale Divinity School, RONALD JOINER.
New Haven, Conn.

[It happens that letters of approval were far more numerous than expressions of dissent.—THE EDITORS.]

The Doctrine of the Mean

EDITOR THE CHRISTIAN CENTURY:

SIR: The author of "The Menace of Moderation" was extremely reckless with the truth when he stated that Aristotle "sought to elevate 'moderation in all things' into a moral principle which would be a safe guide to conduct in all circumstances." Moreover, his implication that Aristotle approved of adultery, murder and theft when committed in moderation is so far from the truth that one is forced to say the gentleman either never read Aristotle or is suffering from a serious lapse of memory.

In Book 11, Chapter VI, of his famous *Ethics*, Aristotle says:

"But it is not every action or every emotion that admits of a mean state. There are some whose very name implies wickedness, as e.g. malice, shamelessness and envy, among emotions, or adultery, theft and murder among actions. All these, and others like them, are censured as being intrinsically wicked, not merely the excesses or deficiencies of them. It is never possible then to be right in respect of them; they are always sinful. Right or wrong in such actions as adultery does not depend on our committing them with the right person, at the right time, or in the right manner; on the contrary it is sinful to do anything of the kind at all."

First Unitarian Church, Somerville, Mass. J. Franklin Burkhart.

Brighter View of Britain

Editor The Christian Century:

SIR: Having just returned from a flying visit to England, I have reread Paul Hutchinson's letter on "England's Summer of Discontent" printed in your issue of July 3. While most of his observations are undoubtedly correct, I came away feeling just the opposite with regard to his conclusions. I would paraphrase his report as follows:

"For the churches this seems a summer of hard work and making the most of every opportunity. Britain's churches are by no means dormant, a great deal of organizational activity is under way and is being pushed with zeal. Admittedly, the size of the national task of rehabilitation is tremendous and presents tough problems, beyond anything the churches have tackled for many a year.

"The loss of Archbishop Temple and William Paton, by death in a single year, was a terrific blow. Such ability and statesmanship in the church are hard to replace. But important steps are being made and the work goes on. This is evidenced by the report on the relation of the church and atomic warfare recently published by a special commission headed by Dr. J. H. Oldham. This report shows that there is hard, penetrating thinking going on in church quarters. There is also a note of encouragement in reports from many parts of England and Scotland of small groups hard at work to think through the new problems which the postwar world has thrown up to the Christian church, and to do something to launch new forms of social action."

Far from being a summer of "discontent," it was my impression that 1946 was a summer of hard thinking, backed by stalwart action, and the courage to go forward in the face of tough conditions, in renewed and earnest faith in God.

Just for my own satisfaction I applied the same technique to the former part of Mr. Hutchinson's letter, dealing with housing, politics, economics and all the rest. The result was the same. Instead of the dismal negative picture painted by Mr. Hutchinson, there appeared a challenging, positive story of action and hope in spite of all the irksome conditions and restrictions in both family and business life. I felt the British motto to be "In spite of." And good luck to them, and to us all.

Glen Ellyn, Ill. Alec R. Allenson.

Britain and Turkey

Editor The Christian Century:

SIR: The present diplomatic game between Britain and the Soviet Union reminds this writer of a party of tough card players in some part of England.

"I'm finished," said one, flinging down his hand in disgust. "The game ain't straight."

"Wot yer mean—not straight?" demanded another fiercely.

"I mean it's crooked," snarled the first. "You ain't playing the 'and I dealt yer."

So far as the Armenians are concerned, there is no doubt as to who is the ruffian in the Russo-British game. For 75 years British imperialistic interests in the Near East have directly or indirectly been responsible for the millions of graves dug for Armenians on Armenian and Turkish soil by the massacres and deportations to which they have been subjected by the Turks. And today Britain, despite its Labor government, is playing the same game by championing the cause of the unspeakable Turk at the expense of the most sacred claims of the Armenian people, who in the two world wars sacrificed more for the cause of freedom and democracy, on a per capita basis, than any other people or country in the world.

American Committee for Armenian Rights, New York, N. Y. Charles A. Vertanes, Vice-Chairman.

The Right of Petition

Editor The Christian Century:

SIR: This happened on the 13th night of our vigil at the department of justice, which we are petitioning to release imprisoned conscientious objectors to war. Having been denied entrance into the building, Charles Wellman and I were sleeping on the steps in sleeping bags. At 12:30 two marines in uniform and a civilian, who appeared to be about 45 years of age, attacked us. The young marine who woke me from sleep grabbed me by the throat, threatening to kill me. He used a steel bracelet for brass knuckles, and kept hitting my head against the stone steps. He kept yelling questions and demanding that we leave. Wellman was also under attack by a marine. We were both non-resistant. When the marine over Wellman couldn't get him to fight, he said something like "I don't like to do this. I was told to do it."

The civilian was yelling: "Rough 'em up! Give it to them!" When the marines desisted, the civilian grabbed Wellman's sleeping bag and threw him and the bag down the steps. Then he threw his suitcase after him, giving him another bang on the pavement. Then he threw our belongings all over the sidewalk. Meanwhile the marine standing over me kept declaring, "I'm going to kill you." When an older marine happened by, he desisted, declaring: "I'm coming back tomorrow night and I'm going to bring a knife and a 45 and kill you." Both Wellman and I told the men that we did not hold any ill feeling toward them and that we considered them friends and brothers. The next night we slept there as usual. Some of our comrades joined us and stayed until two o'clock. This is written on the 15th day of our vigil.

Washington, D. C. Roger Axford.

Case Study of Protestant Localism

Editor The Christian Century:

SIR: While many of us are hopeful over the progress of union within Protestantism, we need to be aware of some facts and incidents that are contrary. Here are some that happened within a very limited time and space in my ministry:

A neighboring Lutheran church of the Missouri Synod refuses to have anything to do with any program that is "interchurch." It must be Lutheran and "from Missouri." The minister of said church even refused to hold funeral services for a Lutheran of another synod. He also refused to participate in this year's Easter sunrise service because "one of the participating ministers believed that the Bible contained the Word of God, rather than *is* the Word of God." A visiting Lutheran minister of the Augustana Synod said: "We Lutherans of the Augustana Synod would cooperate in an interchurch Easter sunrise service, if there were not enough Lutherans for our own service."

An Episcopal bishop wrote me: "We Episcopalians intend to hold services in your community until such time as we shall have enough Episcopalians to build our own church." He then asked for the use of our interdenominational community church to hold Episcopal services in. His denomination is a member of the state council of churches!

Recently a lady of our community wrote to her home church for the transfer of her membership to our community church. She came to me the other day and handed me a letter. It read: "We have received your letter asking for the transfer of your membership, but, of course, we transfer members only to Baptist churches. We will be glad to transfer your membership when you advise us as to the Baptist church of your choice." The letterhead gave the names of the minister and three associate ministers.

In a neighboring town of less than 2,000 people there were 13 churches. Recently the "church of Christ" established the 14th

church. The reason given was: "A church with a New Testament standard is needed in this community."

I still believe in Christian and organic union within Protestantism, both locally and universally. However, incidents like those given in this letter reveal much of the difficult terrain which lies ahead, and try not only the patience of a parson but the souls of men. It should sharpen our wits a bit, though, and add to our sense of humor.

Coulee Dam Community Church, Coulee Dam, Wash. DANIEL E. PETERSON.

Corporate Prayer

EDITOR THE CHRISTIAN CENTURY:

SIR: William F. Clark's letter in your September 25 issue seems to imply that prayer is always individual and can never be anything else; that there is no such thing as corporate prayer. Thus, "Public prayer is unavoidably influenced by the presence of auditors," must mean that public prayer is the minister's individual praying to which the congregation is merely listening in. I have been offering public prayers for more than thirty years, and it certainly has never entered my head that these were supposed to be only my individual approach to God. I do my individual praying elsewhere.

When I come to offer prayer in the church service I am deliberately trying to voice what I believe to be the common supplications of the congregation as of that particular time and place. That they should listen is not an embarrassment: it is an essential. And for such an important function I must be prepared, in subject matter and in phrasing, so to offer the prayer that the listening congregation may truly find in it the articulation of their own approach to God. I am not a slave to a prayer book, but an appropriate form of prayer often helps me to perform this function more adequately than my own extempore words.

Milford, Mass. J. GARFIELD SALLIS.

Liquor Advertising

EDITOR THE CHRISTIAN CENTURY:

SIR: Under the auspices of the Foreign Missions Conference, Mr. Henry Luce addressed the departing missionaries in San Francisco. Though Mr. Luce is the son of a Presbyterian missionary to China, he is also the publisher of *Fortune, Life* and *Time,* in which there are pages of liquor advertisements in alluring colored pictures. These have been endorsed by Mr. Luce in reply to an objector.

Inasmuch as the liquor traffic causes a terrific amount of harm to humanity everywhere and is an outstanding enemy of the Christian church, which has fought it for years, it does seem most unbecoming, incongruous and repugnant for the Foreign Missions Conference to have invited Mr. Luce to make an address at such a great Christian gathering and on such a theme as "faith, hope and love." It surely lessens respect for the Foreign Missions Conference and I hope that the Christian forces of our country will make a decided protest.

Rockport, Mass. HENRY D. COE.

What Mrs. Loomis Meant

EDITOR THE CHRISTIAN CENTURY:

SIR: Mrs. Loomis' article on equal rights to land was an object lesson in the unwisdom of propagandizing for reform by enunciating broadly generalized ideals without discussing practical measures for realizing them; and the correspondents who criticize her in your issue of September 25 accentuate the lesson by their misunderstandings.

To anybody who is familiar with leading programs of reform, her article was transparent enough to show what movement she represented, and consequently what methods she would follow. She would not, as her critics assume that she would, cancel existing titles to land. She would leave these as they are. She would, as is done in Pittsburgh and some other Pennsylvania cities, exempt from taxation a large percentage of the value of improvements on real estate. She would grant the same exemption to improvements in the land as to improvements on top; that is, so far as the fertility of a farm is produced by the owner's effort or conserved by his prudence, she would grant exemption to the value of that fertility equally with the exemption for the farmer's buildings, fences or orchards. She would exempt personal property on the same basis as the improvements of real estate. She would give all these things the largest possible percentage of exemption, so that as far as possible the load of taxation would rest not on the products or processes of industry but on the value of location as location. She would undertake to show that these changes would not only lessen the weight of taxation on home ownership and on active industry, but would also realize that equalization of rights to the use of land for which she pleads.

Now if she had said these things in her article, then those who liked her ideas would have had also the idea of a way to do something about it, and those who disliked her ideas could have directed their criticism to her actual intent instead of wasting their powder and shot in accusing her of favoring proceedings to which she is intensely opposed.

Ballard Vale, Mass. STEVEN T. BYINGTON.

Clear Warning

EDITOR THE CHRISTIAN CENTURY:

SIR: "Atomic Apocalypse" by Prof. Wesner Fallaw in your issue of September 25 is the kind of article which I have hoped to see, that our complacent public may be roused and such a sane revival result as the Second Great Awakening which saved our nation after the demoralization left by the American Revolution. But why, in his analysis of "the eventualities," did Dr. Fallaw stop with "(4) a postponement of Armageddon, world government, a preliminary to earth's last throes in civil strife"? Mankind now has clear warnings. To assume that it is so foolish as to rush inevitably to mutual destruction is a pessimism which I still refuse to accept. Neither science nor Christianity justifies it.

What did Christ teach? For sixty years I have tried to understand his enigmatical words in Matt. 24: "Wars and rumors of wars—the end is not yet"; "Of that day, knoweth no one but the Father only"; "He that endureth to the end shall be saved." Could he have better prepared his disciples for the actual course of history? Does not a later book of the New Testament give precisely this interpretation? John 16:33, identifying the reference by the rare word "tribulation," twice used in the passage in Matthew, gives the true meaning: "Be of good cheer, I have overcome the world!" Is the cross of Christ utterly to fail? Has God who so loved the world not promised that the Christ shall not fail nor be discouraged till he have set justice in the earth!

Somerville, Mass. E. TALLMADGE ROOT.

The Episcopacy the Essence

EDITOR THE CHRISTIAN CENTURY:

SIR: I am renewing my subscription to The Christian Century. I am sorry that you are so hard on us Episcopalians, especially those of us who are against the union proposals, including the Anglo-catholic group. We can agree with you on a lot of issues but there are, we believe and quite sincerely, certain things fundamental to our acceptance of Jesus Christ and the Christian church. It seems to me that modern non-Romanism is very much like a huge sentimental jellyfish or perhaps the vicar of Bray written very large. The episcopacy does seem to be of the very essence of the church, around which its unity can be built and its faith preserved. Many of us in good conscience cannot regard it lightly and abandon our belief in it for a union that is very doubtful and unreal. We are not just trying to be awkward and obstinate.

If we who call ourselves Christians will try to grow in *real* comradeship, we like any other disrupted family will develop a unity of life and spirit that will eventually lead to the solving of our problems. As we grow in love and grace we will be more able to present to our Lord eventually a church without spot or wrinkle or any such thing.

East Syracuse, N. Y. MELVIN ABSON.

Britain Approves Nuremberg Trials

Sees Procedure as Preferable to Any Punishment by Executive Action—Radio Offers 'Solid' Program

LONDON, Oct. 1.—The great mass of our people seem satisfied that the protracted Nuremberg trials, which ended today, were scrupulously conducted. They are not troubled by the objections of a minority who have said that the accused were punished for a crime not accounted such when it was committed. Correspondence in the press has warned against censoriousness and hypocrisy on our part. The London *Times* points out that an imperious message has been spoken to the world and that the international scene can never be the same again. For the first time, a tremendous epoch of history has been examined by the delicate and exact apparatus of legal procedure. It is maintained that the trial was more to be desired than punishment by executive action, and not to have acted at all would have been the inexcusable injustice.

* * *

Show that 'Britain Can Make It'

Last week saw the exhibition of "achievements in art and industry" open in Victoria and Albert Museum under the slogan, "Britain can make it." This exhibition, sponsored by the government, is not so much a shop window as a prophecy of things to come. It demonstrates how many of the processes developed during the war are now being utilized in making things for the home. There were new types of radio sets, shoes made from plastics, items employing new uses of rubber, a bicycle which generates power going downhill for use on upgrades, etc. Everywhere the new importance attached to design was evident. From 3,582 firms came 18,000 items. Of the goods displayed, 36 per cent are now ready, and 14½ per cent more will be available by the first of next year. However, the words "Methinks this fellow doth protest too much" came to one's mind as jubilant and even lyrical praises of the exhibition were heard on the air or read in the newspapers.

* * *

U.N. Society Sponsors Discussions

This week sees the United Nations Society, which has replaced the old League of Nations Union, take the field. Lectures and open discussions will be held in all local branches of the society. General Smuts and Gilbert Murray have spoken over the radio for international good will. The spirit of the new society is set forth by its campaign chairman, Air Vice-Marshal D. C. T. Bennett: "Peace needs stronger foundations than the interchange of negative speeches on the highest level. . . . I want to ask everyone to join with us in a great demonstration to the world that we want to make the United Nations a reality and equip it with sufficient force to uphold its authority." Some of us who helped in the old League of Nations Union and who have begun to feel that we spent our labor in vain are shamed by the fidelity and devotion of its founders.

* * *

New Radio Program Offers 'Solid' Fare

Sunday was an important day in the history of the British Broadcasting Corporation. On that day the so-called "Third Program" was launched. The new venture will provide listening material for those who wish for something more "meaty" than is offered by the other two programs, the "Home" and the "Light." It will afford the hungry sheep who have listened without being sufficiently fed the opportunity to hear more often symphonies, operas, plays and important speeches. Since the war they have had to suffer the increasing encroachment of lighter entertainments. The first day of the new program brought speeches by General Smuts and by Sir William Haley, director of the B.B.C. During the evening there was a choral and orchestral concert, opening with Benjamin Britten's "Festival Overture," composed for the occasion. Shaw's "Man and Superman" is to be given this evening, and Donizetti's "Don Pasquale" on Friday.

* * *

Churchill Warns of Divisions

In his recent speech at Zurich, Winston Churchill certainly dared to voice some opinions which will not be everywhere welcome. He indicated that he believes that Europe is even now divided into west and east. "That is where the danger seems chiefly to lie, but British policy has not been committed to this tragic division," he said. The time may come when we may have to be content with something less than unity in western Europe. There are no signs as yet that France is prepared to accept the chance to enter a partnership with Germany. One cannot deny the wisdom of Mr. Churchill's warning that the world should not drag forward the hatreds and revenges which have sprung from the issues of the past. His speech will not be buried out of sight.

* * *

And So Forth

Parliament resumes its sessions this week. The Labor party is launching an experiment to insure that it will have a representation present no matter how long the House may sit. The membership has been divided into three groups of about 125 members each. Every week the members of one group will be free to leave the House at 10 p.m. if they wish, while the others will remain until the session is ended.

The library of evangelical literature started in London 18 months ago has grown from 20,000 to 50,000 volumes. It will shortly be housed in new quarters.

Newspapers are enjoying a still further increase in allowance of paper. The *Times*, for instance, will be increased to 10 pages, and occasionally will have 12. It has just been announced that during the war the circulation of London dailies increased from 19,210,000 to 25,530,000 without any artificial stimulation of sales. Demand for them still exceeds the supply.

EDWARD SHILLITO.

Legion Forces C. O. to Resign

Virginia High School Teacher Is Object of Attack by Local Post—Churches of State Protest the Action

RICHMOND, VA., Oct. 10.—The executive committee of the Virginia council of churches has condemned the action of the American Legion post in forcing the resignation of Evan Hollingsworth, teacher of mathematics and physics in Marion high school, because he was a conscientious objector during the war. The committee also expressed regret that Lt. Gov. L. Preston Collins was a member of the post committee which drafted the demand for the teacher's removal. Its resolution declared that "the council stands squarely in defense of the Virginia constitution and the American Bill of Rights guaranteeing religious liberty, and in support of those laws which have respect for the religious convictions of our citizens." The committee urged all pastors and churches to conduct forums to analyze the cause of group tensions and to promote racial good will and positive democracy and equal opportunities for all. Other voices have been raised against the legion's action. In an editorial headed "Black Mark on Virginia," the *Richmond Times-Dispatch* said: "The action of the American Legion post in Smyth county is the most deplorable instance of its kind to come to light in Virginia since the war."

* * *

No Objection to Teacher's Character or Work

There had been no complaint in Marion against Mr. Hollingsworth's character or the content of his teaching. The local legion post objected to the county school board's employing him simply because he held religious principles against taking the lives of fellow men in war. In presenting his resignation as called for, Mr. Hollingsworth raised the larger issue of religious liberty and expressed surprise that the lieutenant governor of the state should have "publicly opposed the law which he had sworn to uphold" (Section 16 of the state constitution which contains a guarantee of religious freedom). Lt. Gov. Collins explained in a newspaper statement that he had suggested the appointment of a committee to express the post's opposition to the teacher because "the town was ablaze over the matter. Something had to be done." One wonders whether upholding the law wouldn't have been "doing something." Mr. Hollingsworth's resignation was followed by that of his wife, who had been clerk of the county school board, and by that of B. L. Dickinson, chairman of the board and mayor of Marion. Mr. Dickinson publicly protested the cancellation of a teacher's contract solely on the ground of his objection to war.

* * *

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Howard C. Gilmer, Jr., president of the Virginia bar association, told a group of

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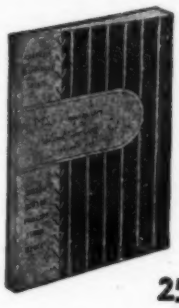

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judges and lawyers in a recent address at Virginia Beach how they might help solve the problem of youthful delinquency. "It often happens that a lawyer is in a position to know at an early stage that some child has been accused of an offense," he said. "If by cooperation with the judges and with the local agencies a solution for that particular case can be worked out without the necessity of the child's being hauled into court and forever stamped and marred by a 'record,' contribution will have been made toward the salvation of an individual who might otherwise be lost."

* * *

Veterans Renew Local Church Life

The First English Evangelical Lutheran parish recently inaugurated a unique canvass to bring back its "A.W.O.L." members. An attendance drive was instituted by World War II veterans under the slogan, "Come back to church." Three weeks of preparation and canvass brought an increase in attendance of 70 per cent above the normal yearly average. Fifty Lutheran G.I.'s decided that their church needed a little rehabilitation and asked their pastor, J. J. Scherer, for permission to visit each member of the congregation. Two-man teams then covered the 600 homes in the parish.

* * *

Business Man Urges Brotherhood

Thomas C. Boushall, Richmond bank president and a director of the United States chamber of commerce, told a recent assembly of Episcopal churchmen that realization of the fatherhood of God and the brotherhood of man, rather than competitive denominationalism, should be the aim of the church. He said: "Instead of trying to gain numerical strength through the solicitation of members from other communions, we should devote our attention to the 50 per cent of our population which has no church affiliation."

* * *

And So Forth

The Disciples of Christ in Virginia will hold their annual convention at Bluefield Oct. 15-17. State Senator S. Floyd Landreth is president of the state convention.

G. Curtis Jones, formerly associate minister at Central-Woodward Christian Church, Detroit, began his ministry at Seventh Street Christian Church, Richmond, Sept. 15. He succeeds your correspondent.

Religious aspects of college life were stressed at the opening of the College of William and Mary at Williamsburg. Mary Margaret Helms of Baltimore, president of the student religious union, led the churches of Williamsburg—Catholic, Protestant and Jewish—in a united program of entertainment for incoming students.

F. W. Burnham.

Unitarians Sponsor Peace Rallies

A six-point statement of objectives for "all who would build for peace" was proposed at a recent mass meeting sponsored in Carnegie Hall, New York, by the Unitarian Commission on World Order. Similar meetings are planned for 40-odd cities under local Unitarian sponsorship, Religious News Service reports.

Europe Dreads Coming Winter

Hunger, Cold, Illness and Death Sure to Be the Lot of Millions—Moscow-Related Monk Visits Geneva

Geneva, Oct. 4.—Europe's greatest dread today is not of the atomic bomb, but of the coming winter. Everyone has unpleasant memories of last winter, and it was an exceedingly mild one. One can only guess at how many people died then from cold and starvation. No statistics are available. Adolf Freudenberg, head of the World Council's work with refugees, says, "I am afraid that several millions have succumbed to privations since last year." The International Red Cross, which is in perhaps the best position to know, says that "several hundreds of thousands have died from hunger and exposure so far this year." That organization's medical division warns of the danger of epidemics and says the inroads made by tuberculosis are greater than after World War I. It points out that no effective fight can be made against tuberculosis until famine has been averted, and urges a concerted appeal to world opinion in order that more food may reach the starving.

* * *

German Children's Fate Is Tragic

The greatest danger of starvation is in Germany. Pastor Grüber, head of the Protestant church relief office in Berlin, puts the case dramatically: "Children are starving in Berlin as well as in the industrial districts of Germany. . . . Next winter there will be insufficient heating, no footwear and inadequate housing. One-third of the children of Berlin are in danger of tuberculosis. Once they contract it, they are lost, since hope of recovery with the present shortage of medicines and nourishment is infinitesimal. Should an epidemic of a virulent type of influenza break out this winter, the fate of Berlin's children would be decided." Lutherans in the United States have just made available to the World Council $500,000 to provide food for the children of Europe. The Dutch interdenominational committee recently decided to instruct Church World Service to divert to Germany $5,000 worth of food which had been allotted to Holland. These contributions are in addition to those from Church World Service reported in this correspondence last month.

* * *

Moscow-related Monk Visits Geneva

Seraphim Rodionoff, Russian Orthodox monk who is associated with the Moscow-oriented group in his church, came from Paris recently for an "unofficial" visit to World Council headquarters. Churchmen here found the visitor amiable and not too doctrinaire, and the conversations were friendly. Father Seraphim played a key part in the return of the Paris metropolitan to the jurisdiction of Moscow, and he is now on his way to Russia to report on ecumenical matters. While it is recognized that Russian church membership in the council would cause new problems, it is expected that relations between the council and the Russian churches will increase rather than diminish.

* * *

Protestant Journalists Of Europe Meet

Under the auspices of the World Council's press service, Protestant journalists of 10 nations met recently to exchange notes on present operations and plan better interchange of religious news. The meeting reflected a growing concern about church press relations. In London, the British Council of Churches and Christian Reconstruction in Europe have hired publicity agents. Denmark and Hungary have church press services. The largest weekly publication of any kind in Holland is the journal of the Netherlands Reformed Church. In many European countries, the religious press simply cannot fill the demand for information on religious matters. The conference recommended that the new Ecumenical Institute near Geneva offer a summer course for both religious and secular journalists.

* * *

Problems of German Churches Increase

The German churches have their unique problems. A Catholic archbishop has appealed to Protestants to be tolerant toward Catholic deportees now settling in zones where Protestants are in the majority. In the Russian zone, Evangelical leaders urged church members to do their duty by voting in the recent elections. Bishop Dibelius instructed his pastors to avoid being prominent as party politicians. Meanwhile, the fact that the anticipated denazification crackdown on Protestant pastors has not yet materialized has led the church to conclude that this crisis has passed.

* * *

Reports on Rumanian, Bulgarian Churches

Robert Tobias of the World Council's reconstruction department has just reported on his month's trip to Rumania and Bulgaria. Bulgarian Protestants and Orthodox church members met together for two weeks in July, he said, but smaller denominations in Rumania are suspicious of each other and know nothing of the ecumenical movement. In both nations, religious publications are restricted to spiritual questions for their subject matter, and must be approved by two government ministries. Communists frequently attend services—whether to try to understand them or to keep check on them is not known. Youth groups still meet in both countries. Famine threatens in Rumania for next winter, and food and clothing are needed in Bulgaria. Although there is great need for money to help out on pastors' salaries and to buy religious literature, foreign support of churches is forbidden by law. But the greatest need of the churches in the two countries, Mr. Tobias declares, is for a sense of fellowship with churches abroad, so that they will not feel so alone.

* * *

And So Forth

Methodist Bishop Melle of Germany is very ill. Bishop Berggrav of Norway is contemplating asking for a transfer to less exacting duties because of his poor health.

Daniel Cederberg, Lutheran pastor from Sweden, will go to Poland as liaison man

for the World Council's reconstruction department.

Robert Dexter is the new general secretary of the World Alliance for International Friendship Through the Churches, which has its headquarters here.

In Vienna, an Evangelical grade school has opened—the first to do so since all such schools were closed by the nazis.

An emergency allotment of $600 has been made by the World Council to the Czech Brethren Church to aid in its service to German-speaking Lutherans not yet expelled from the Sudetenland.

ROBERT ROOT.

Six Denominations Approve Merger of Councils

Six denominations, Religious News Service reports, have to date signified their willingness to participate in a National Council of the Churches of Christ in America. The proposed organization would unite the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the United Council of Church Women, the Missionary Education Movement, the United Stewardship Council and the Council of Church Boards of Education. The six denominations which have approved the plan are the Protestant Episcopal Church, the Presbyterian Church, U.S.A., the Disciples of Christ, the Congregational Christian Churches, the Evangelical and Reformed Church and the Reformed Church in America.

CARE Packages Now Cost Less

CARE (the Cooperative for American Remittances to Europe) has announced that, because the War Assets Administration has reduced the cost of the food it supplies to the organization, packages destined for specific persons in Europe may now be secured for $10 instead of $15, as formerly. CARE packages contain the army 30-meal ration (29 pounds net weight) of balanced foods, plus soap and cigarettes. Blanks for ordering the packages sent to individuals may be got from local co-ops or from CARE headquarters at 50 Broad St., New York 4.

County Churches Join in Communion Service

Fifteen churches in Davis county, Iowa, joined in their fifth annual communion service in the Bloomfield high school on World Communion Sunday, Oct. 6. The sermon was given by J. E. Hartzler of Hartford, Conn., who conducted the service three years ago. He also held a two weeks' series of meetings in which all churches of the county cooperated. This annual service has come to be one of the high points of church life in the county.

Announce Essay Contest For High Schools

The National Religion and Labor Foundation is launching a national 500-word essay contest for senior high school students during 1946-47 on "The Danger of Racial and Religious Prejudice to Democracy" and "The Contribution of Trade Unions to Democracy." First, second and third prizes and five runner-up prizes are offered. Inquiries may be made from the foundation at 106 Carmel St., New Haven 11, Conn.

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Filipino Churches Renew Activities

Visitor Finds Native Leadership Eager to Extend Programs—Schools Try to Meet the Desire for Education

MANILA, P. I., Sept. 26.—After several weeks spent studying the churches and missionary work in these islands, our delegation representing the American Board and the Presbyterian, U.S.A., Board of Missions is convinced of the soundness of the program of the United Evangelical Church. The church is conservative in theology, emphasizing evangelism and stewardship. The Bible is looked to as the ultimate source of authority and is quoted accurately and at length by pastors and lay workers. The church with its over 400 congregations (all but one served by native pastors) is the strongest in the islands. Its moderator, Leonardo Dia, speaks with enthusiasm of the need for far-reaching effort to serve the people left in distress by the recent war. They deserve brotherly help from America. Their greatest needs, in the order of seriousness, are for Bibles and hymnbooks in English and in the dialects, for books for pastors, for relief supplies and medicines.

Heroic Filipino Christians

As we flew over Mindanao on our way to Davao we admired the lush tropical landscape, with its neat plantations of cocoanuts, bananas, rice, hemp and sugar. But when we had come down to earth we saw a different picture. Whole cities had been burned to the ground during the "Japanese time." Their people were living in shanties put together from scraps. Plantations had been ruined by gunfire and by neglect. We visited heartbroken villages like Calamba, where 300 inhabitants had been slaughtered in reprisal for the killing near by of a few Japanese soldiers by guerillas. Near Mount Apo we talked with a pastor whose salary of $30 a month cannot go far at present prices, which on the average are higher than in the United States. Yet he was trying to care for his own 13 children and for the 2 orphans he had taken in during the war.

Keep Faith in Christ

Everywhere we hear stories which reveal the heroism of the Filipino Christians. There was Honorato Indino, a pastor on the island of Bohol. Unable to flee quickly to the mountains with his wife and two small children when the Japanese came, he decided to stand by his church and conduct services as usual. He did. Three times he was accused of being a guerrilla. Each time he answered, "I am a Christian pastor on my way to my church. Here is my Bible." At last the Japanese prepared a rope to hang him. "Whether you hang me or not is up to you," he told them. "I do not fear death. God is my father and I shall be in his care." Instead of carrying out the plan, the Japanese officer in charge sat down with Indino and read his Bible for three hours. "I have a Bible in my home in Japan," he said, "and I admire Kagawa." Many other Filipino pastors as brave as Indino, however, were executed. It is courage such as they displayed which proves the power of Christ in the Philippines today. A woman in Manila told me: "This war took from me my husband, two of my children, my home, all my property, but it did not take away my faith in Christ. He is my only hope, for I have lost all else."

Need Churches, Schools, Hospitals

Nine out of ten churches are wrecked, but the congregations are stronger in faith than before. They meet in homes, in the open air, in market places, in makeshift sanctuaries. During the "Japanese time" several new Christian groups were established in the mountains to which the people had fled. We found these groups alive and eager to have fellowship with the church as a whole. Hospitals are suffering serious lack of equipment, but they are carrying on their ministry of *pulong* and *bulong*—word and healing. Obtaining an education is the clearest single ambition in the Philippines today. At least 14 secondary schools and colleges have been started under church sponsorship since the war ended. Thousands of young people are seeking a Christian education. Recently the Roman Catholic Bishop of Jaro, on Panay, threatened to excommunicate any Catholic student attending Protestant schools. The government so far has been too poor to provide schools in all the localities where they are badly needed.

Welcome Laubach's Return

Even the Moros of lovely Lake Lanao province are eager for the school in that area to be rebuilt. They are looking forward to the return of Frank Laubach, who began his literacy and folk-school program in Dansalan. Seldom have I seen the imprint of one man left so deeply as is that of Dr. Laubach on Lanao. The great exponent of world literacy will stop off in the Philippines for a few months on his way to Cairo. He will advise on the reopening of the work among the Moros. Although 80 per cent of the people of the islands are Roman Catholic, at least in name, there are still many among the pagan tribes who are yet to be reached.

In Manila we are to conduct a week's planning conference with Filipino leaders on critical problems facing the churches. Matters to be considered are: (1) the transfer of mission projects to the jurisdiction of the United Evangelical Church; (2) the need for new missionaries to give help in establishing new fields of Christian service; (3) the rebuilding of churches, hospitals and schools, and wise location of each project; (4) the training of pastors and lay leaders; (5) guidance for recently organized evangelical schools; (6) plans for rural reconstruction work; (7) establishment of conferences and other programs for students.

CARL HEATH KOPF.

[Mr. Kopf, our staff correspondent in Boston, is on leave of absence. His Philippines study is being conducted under the auspices of the American Board of Commissioners for Foreign Missions.—THE EDITORS.]

Church of God Has 41st Assembly

The Church of God held its 41st annual General Assembly Sept. 18-24 in a tent tabernacle erected for the occasion by the Jamaica, N. Y., congregation.

Fear Return of 'White Primary'

Georgia Predicts that Talmadge Will Seek to Nullify Reforms Made by Arnall During Governorship

ATLANTA, Oct. 10.—Wide interest in Georgia centers in the extent to which Governor-elect Talmadge, who takes office in mid-January, will be able to nullify the progressive measures initiated by Governor Arnall during his term of office. Outlines of Talmadge's program may be determined at the state Democratic convention to be held this month. It is certain that the program will seek to restore the white primary; one proposal is that all state primary laws be abolished and that a club system in which only white Democrats are members be set up. It is reported that as soon as Talmadge takes office the suit which Attorney General Cook has been preparing to withdraw the charter of the Ku Klux Klan will be dropped. However, Cook has another term to serve, and a new law passed during Arnall's governorship gives the attorney general authority to take action without direction from the governor. Some legal authorities say that because of this law Talmadge will not be able to halt the suit so long as the attorney general wishes to continue it.

* * *

Will Set Up Intercouncil Office in Atlanta

The Federal Council of Churches has announced plans to establish an intercouncil office in Atlanta in February. Forrest Cleburne Weir, pastor of Plymouth Congregational Church, Miami, and president of the Miami council of churches, will serve as field secretary, representing also the Home Missions Council and the United Council of Church Women. Dr. Weir will help in the formation of a Florida council of churches until the Atlanta office is opened.

* * *

No Arrests in Lynching

Although numerous church and civic organizations have passed resolutions condemning the lynching of four Negroes in Walton county last July, no legal action has yet been taken. The Southern Regional Council is offering a reward of $1,000 for information leading to the arrest and conviction of the lynchers. The National Baptist Convention, which represents 2,500,000 Negroes, at its recent meeting in Atlanta raised $5,000 for Governor Arnall's use in his efforts to bring the guilty parties to justice. A recent statement by Attorney General Clark in San Francisco was interpreted as indicating that the FBI will withdraw its agents from the case and leave the matter to state authorities, who report that their investigation is being continued. Guy B. Johnson, director of the Southern Regional Council, has pointed out that there were 508 lynchings in Georgia from 1882 to 1930, but only 19 from 1930 to 1945. Of those 19, however, 14 occurred during the three terms of Mr. Talmadge as governor. "It is encouraging to hear Mr. Talmadge say that he considers mob violence regret-

PROPHETIC, LAY RELIGION VS. PRIESTCRAFT

Protestantism is a prophetic, lay religion. It logically emphasizes the claims of social justice, like the great Hebrew prophets. It is opposed to priestly mediation between God and man. The tendency of progressive Protestantism is to find God not only in Biblical history, but also to find him as the partner of man in the stream of general history and in the cosmic process. The discovery of atomic fission suggests that every atom in the universe is a constantly seething focus of God's power. Protestant religion tends to move away from orthodoxly understood supernaturalism and the miraculous.

An alien ecclesiastical organization (the Roman Catholic hierarchy), reciting its ritual in a foreign tongue, tending to obscure social justice behind a cloud of theological supernaturalism, is now aggressively moving to penetrate the vitals of the American republic. Proclaiming infallible knowledge of the Bible, it asserts that non-Catholic religious bodies have no inherent right to interpret and teach the Scriptures.

The Roman hierarchy teaches "infallibly" that legitimate priestly power goes back through the New and Old Testaments to an objective, historical structure called "The Tabernacle in the Wilderness," which was just as real as the Capitol Building at Washington. The hierarchy asserts that the "Tabernacle" was built according to explicit revelation from God (Catholic Encyclopedia, Vol. XIV, p. 424, wherein Dr. C. L. Souvay, Professor in the Kenrick Seminary, St. Louis, writes under the imprimatur of Cardinal Farley).

Protestant Biblical criticism, however, long ago opposed the historicity of the "Tabernacle" (Hastings, Dictionary of the Bible, Vol. IV, p. 666). Protestant criticism, nevertheless, lacked the equipment for putting into effect its conclusions about the "Tabernacle." But the necessary apparatus is now available for demonstrating the actual nature of the supposed ecclesiastical edifice. The revelation of the plan for constructing the sanctuary provides also that the building shall be enclosed in a personnel-pattern of remarkable, startling, and arresting character:—It is completely in charge of tribes which are said to be descended from Leah, the legendary unloved wife of Jacob, to the ignominious exclusion of tribes which are said to be descended from Rachel, the legendary beloved wife of Jacob, as follows:

The "Tabernacle" is depicted in a narrative known as the "Priestly Document," which composes the topmost layer in the literary strata of the Pentateuch. The Tabernacle itself allegedly stands in the very center of the camp of Israel in the wilderness. On its eastern, or front, side "toward the sunrise," occupying the most honorable position, are three Leah-tribes (Judah, Issachar, Zebulun). On the south side are two Leah-tribes (Reuben, Simeon), together with a Leah-bondmaid-tribe (Gad). On the north side are stationed three other slave-girl-tribes, one of which (Asher) is descended from Leah's bondmaid; while the others on the north side (Dan, Naphtali) are derived from Rachel's bondmaid. The priests come from a special clan in the Leah-tribe of Levi; while the sanctuary itself is entirely surrounded by a police-guard of lower grade Levites. But the climax of the story relates to the back side, or west, of the structure, where the refuse material from a sanctuary would naturally be thrown out: Here, in obscurity and in humiliating subordination to the Leah-tribes, and even to the tribes descended from the bondmaids;—here, in ignominious insignificance, we find "the camp of Ephraim," consisting of three tribes (Ephraim, Manasseh, Benjamin) the only tribes descended from Rachel, the legendary beloved wife of Jacob.

The "Priestly Document," containing the Tabernacle-narrative, is anti-Ephraimite and pro-Judaic. The nature of the Tabernacle as a Leah-monopoly can be easily verified by noting the legendary tribal origins in Genesis and checking them alongside the camp stations in Numbers. The Hebrew Bible is "bottlenecked" through Jewish priestly writers, who labored in the Babylonian Captivity and after, at a period when the Ephraimites (identified with Rachel) had already vanished into the void and were known as "the lost tribes."

Roman Catholic interpreters of Scripture have never shown any knowledge that the "Tabernacle in the Wilderness" was not a literal fact, but was merely post-exilic propaganda against the "lost tribes" of Ephraim. Its character as a vindictive, imaginary Leah-monopoly, growing out of tension between social groups in Israel, gives new point to critical scholarship and punctures effectively the Catholic assumption that infallible knowledge of Scripture is enthroned on the Tiber.

Hebrew prophecy arose in Ephraim. It was aborted in Judah by the tragic failure of King Josiah's reformation and the rise of the Jerusalem Tammany. Judah, on the map, lay wedged in between Ephraim on the north and the enemy Edom on the south: "Jacob divided the people . . . into two bands . . . Rachel and Joseph hindermost," i.e., farthest from the Edomites. The Judaic scribes in the Babylonian Exile were unable to gainsay the legend that Leah, the mother of Judah, was thrust out of Jacob's tent in the same way that the tribe of Judah was thrust out of the Hebrew nation by the Ephraimite, or Josephite, rebellion against the house of David.

Resenting the prestige of the Rachel-Joseph-Ephraim element in history and legend, the post-exilic scribes transformed the prophetic religion into an ecclesiastical cult by means of the pro-Judaic, anti-Ephraimite "Priestly" document, centering around the "Tabernacle." This material is endorsed as actual history by the Roman Catholic hierarchy. The disclosure and public discussion of the Tabernacle in its real nature is possible only under the free, scientific regime of progressive Protestantism and modern evolutionary Judaism. (In addition to the Catholic Encyclopedia as above, consult Steinmueller, Companion to Scripture Studies, published under imprimatur of Cardinal Spellman. Professor Steinmueller is teaching in the Seminary of the Immaculate Conception, at Huntington, Long Island, N. Y.)

—Louis Wallis

See addendum to this advertisement elsewhere in this issue

table wherever it occurs and that he believes such atrocities will be at a minimum while he is governor," says Mr. Johnson.

* * *

Candler Seeks Fund For Housing

Dean H. B. Trimble of the Candler School of Theology, Emory University, calls attention to the fact that in the southeast some 1,000 Methodist charges are being served by supply pastors, usually men who cannot meet the educational requirements for conference membership, while Candler has had to turn away 50 veterans who wish to study for the ministry but cannot find housing. He is heading a campaign to raise $365,000 for the erection of two buildings, one to house married students and one for single men. The cost could be amortized through rents, but Dean Trimble points out that the rental would be beyond the ability of most ministerial students to pay, while the salaries they will receive as ministers will make assumption of debt unwise. The campaign to raise money for the buildings is the result of his appeal. Candler's four short summer schools for pastors were attended by more than 200 ministers. One was for accepted supply pastors, one was a conference on visual aids, another was the nationally known school for town and country preachers, and a two-week course for city preachers.

* * *

Predict Further Use of Films in Church

The conference on visual aids, which was attended by leaders from 18 states, heard Ralph Jester, president of DeMille Pictures Corporation, predict that within three years 30,000 churches will be using movie projectors. Paul F. Heard of the Protestant Film Commission told of efforts being made to raise $2,000,000 for production of films that will publicize the missionary enterprise, demonstrate the application of religious principles to life, point up moral problems for children and show the relation between religion and mental health.

* * *

And So Forth

At the camp of the local presbytery, about 80 young couples attended a recent week-end "retreat of married people." Experienced leaders discussed such topics as "How to Get Along," "Sex and Parenthood," "Religion and Marriage" and "Help for Human Sardines." The retreat grew out of an appeal made by Judge Frank Hooper to Vernon Broyles, pastor of North Avenue Presbyterian Church, for help in the face of the increasing divorce rate in Atlanta.

S. E. Grinstead, Negro, has been elected student secretary for Negro colleges under the Southern Baptist Home Mission Board.

John M. Alexander, pastor of First Presbyterian Church, Fayetteville, N. C., has been appointed director of radio programs for the Presbyterian Church, U.S.

Fred C. Eastham, superintendent of evangelism for the Southern Baptist Home Mission Board, which has its offices here, has resigned to become pastor of First Baptist Church, Springfield, Mo.

Charles H. Heimsath, for 15 years pastor of First Baptist Church, Evanston, Ill., has been appointed director of religious work at Spelman College and at Clark, Morehouse and Atlanta universities. The schools constitute an interrelated system of Negro education. PHILLIP J. MCLEAN.

Baltic Child Refugees Need Help

Howard E. Kerschner, representative of the Save the Children Federation, reports from Stockholm that among the 100,000 refugees from the Baltic countries now in Sweden there are 40,000 distressed children, many of them orphans. If they can be helped for a few years they may be able to take root in Sweden. The federation is trying to provide shoes and clothing and a small sum of cash each month for about 900 of these children.

Will Distribute Surplus Bibles

A million Bibles, most of them pocket-sized, are soon to be distributed to religious, educational and charitable institutions by the War Assets Administration, Religious News Service reports. They were left over from the 11,000,000 volumes purchased during the war for use by troops. Luther D. Miller, chief of army chaplains, will handle the distribution.

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ADDENDUM TO PAGE-ADVERTISEMENT ELSEWHERE IN THIS ISSUE

The subject is even more formidable than it seems at first glance: How comes it that Reuben (firstborn of Jacob and Leah) is not on the eastern, or front, side of the "Tabernacle"? He seduced his father's bondmaid; "unstable as water, thou shalt not excel," declares Jacob. In place of Reuben, we find Issachar (ninth son of Jacob) who is thus compensated for being the victim of an Ephraimite joke that his father was actually hired to beget him.

Judah (the fourth son of Jacob and Leah) is on the front side because, at the time the "Priestly" document was prepared, the whole culture and mission of Israel had been loaded upon the Jews in captivity. Simeon (second son of Jacob and Leah) is on the south side with Reuben, but is not even mentioned in the "Blessing of Moses"; while Gad (a slave-girl tribe) was of little account in Hebrew history as compared with tribes descended from Rachel.

But the nine tribes on the east, north and south sides, are placed more honorably than the Rachel-tribes Manasseh, Ephraim, and Benjamin. And moreover, a man of Judah is the chief architect of the "Tabernacle." Judah is the first to come forward with contributions for the service of the sanctuary. Judah marches first in the desert procession when the camp is broken. And the statistics are so arranged as to make the Rachel-tribes appear to be the least in military strength; whereas, in actual history, they were the most powerful. The "Priestly" document, in fact (coming as it does through a "bottleneck" monopolized by Jewish writers in the Babylonian Exile) is meticulously anti-Ephraimite, pro-Judaic, and pro-Leah.

—Louis Wallis

Survey Need for State University

New York Commission Appoints Chicago Educator to Study Requirements, Recommend a Future Course

SYRACUSE, N. Y., Oct. 10.—The commission authorized by the state legislature to examine the need for a state university has appointed Floyd W. Reeves, professor of administration at the University of Chicago, to direct a study of all questions involved in establishing such an institution. Dr. Reeves and his staff will survey the need for all types of post-secondary education—technical, graduate, professional and adult—and make a comparison of existing needs with the facilities available. They will also investigate any racial, social and economic barriers which may block the fulfillment of these needs. Finally, they will consider what type of organization is best adapted to meet the needs discovered—whether one all-inclusive university, a university with several branches or an expansion of present facilities. This report will form the basis of the recommendations which the commission is required to make to the state legislature not later than Feb. 15.

* * *

Sunday Schools Show Increase

An increased interest in Christian education is reflected in the fact that religious education week has been observed throughout the state much more widely than usual. Reports from the Sunday schools of different denominations agree that enrollments are larger. Beginners' departments have not been so crowded in years. Weekday classes of religious education on released time are going forward with growing support. It is estimated that in Syracuse alone over 1,000 children with no active church or Sunday school connections are attending the weekday classes.

* * *

Evade State Divorce Regulations

New York has always prided itself on having strict divorce laws. Adultery is the only ground on which a divorce can be granted, but during the last few years annulments have been secured so easily that trips outside the state to get divorces have become increasingly unnecessary. At the current term of the state court in Buffalo, two persons were granted annulments on the ground that their mates' premarital promises to change their religion had not been fulfilled.

* * *

Local Churches Unite

Methodist, Baptist and Congregational churches at West Winfield have agreed to federate. The final vote was taken in simultaneous congregational meetings with 182 votes in favor and only 6 in opposition. The federation will employ both a pastor and a director of religious education. The Presbyterian and Disciples churches at Pompey have also federated. At Constantia the Presbyterians and Methodists have voted to join in a congregational church,

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* * *

And So Forth

Pathfinder Lodge, an exclusive girls' camp on Otsego lake near Cooperstown, has been purchased for $25,000 by the Baptist missionary convention of the state as a site for summer conferences and retreats. The property includes 30 acres of woodland, with a lake frontage of 1,000 feet.

Harold E. Sawyer, rector of Grace Church, Utica, since 1924, was unanimously elected bishop of the Episcopal diocese of Erie, Pa., at a special diocesan convention. The diocese covers 11 counties of northwestern Pennsylvania.

William C. Spicer, longtime pastor of the First Presbyterian Church in Gloversville, recently died. Joseph T. Bradley, retired Methodist minister who had held several pastorates in central New York, was fatally injured in a recent automobile accident.

The Syracuse peace council is conducting a forum series on the theme, "Can We Save the Atomic Peace?" The speaker at the opening session Oct. 5 was L. B. Borst, physicist of Oak Ridge, Tenn. Other speakers will be Rhys Davies, member of the British Parliament (Oct. 25); Martin Hall, formerly a journalist in Germany (Nov. 15); and Wilfred Wellock, English Quaker (Dec. 7).

New pastors have lately been called to three important churches in Rochester residential areas. R. Claiburne Johnson of Galesburg, Ill., has come to Genesee Baptist Church; Norman A. McCairn of the United Church of Canada has been installed in Summerville Presbyterian Church; and Gustavus Warfield of Cooperstown has been called to Dewey Avenue Presbyterian Church.

Ralph Davie of Ticonderoga has accepted a call to the South Park Baptist Church of Buffalo.

WALTER D. CAVERT.

Andover Newton Installs Acting President

Dean Vaughan Dabney was installed as acting president of Andover Newton Theological School as the institution began its 139th session Sept. 17. On the following day, Wesner Fallaw, newly appointed associate professor of Christian education on the James L. Howard foundation, delivered the Stephen Greene lecture. More than 100 students have enrolled in the school, among them two Estonians who came to this country with Ewald Mand, lecturer on missions at the school this year.

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Urges Interracial Plan for Churches

E. Stanley Jones Tells West Virginia Ministers Joint Membership Would Symbolize 'Unity in Christ'

HUNTINGTON, W. VA., Oct. 9.—"Every white church should have some Negro members and every Negro church should have some white members to symbolize that unity in Christ which should prevail among Christians irrespective of color," declared Stanley Jones in a recent address to ministers of Huntington and the surrounding area. Dr. Jones insisted that if this practice resulted in the breaking up of a church it would be evidence that the church needed to be broken up, for a church organized around the idea of racialism rather than around Christian ethical principles does not deserve to survive. Besides urging unity among believers and denominations, Dr. Jones appealed for greater economic unity. Advocating the New Testament principle of distribution according to need in contrast to the capitalist principle of distribution according to greed, he urged preachers not to sidestep the scriptural "They had all things common" for fear of being accused of communism. In connection with his preaching mission, in which he again avowed his uncompromising pacifism, Dr. Jones spoke to high school and college students, to organized labor groups, to civic clubs and to the public school teachers. From Huntington he went to Lexington, Ky., where he conducted services on the campus of the state university.

* * *

Methodists Promote Pension Plan

Meeting in annual session, West Virginia Methodists inaugurated measures for the establishment of a $1,000,000 reserve pension fund to provide adequate annuities for retired clergy of the conference. A report of the Methodist crusade in the conference indicated that $611,682 has been contributed to date for relief and reconstruction. The goal was $532,812. The district superintendents' report deplored the fact that our nation is spending six times as much for strong drink as for all religious and benevolent purposes combined, and advocated that the church rethink its temperance program in the light of modern conditions. "We should not hesitate to abandon old methods which no longer meet the needs of a community," the report declared. Commenting on the civic and social responsibility which should be assumed by the large Methodist constituency in West Virginia, the presiding bishop, James H. Straughn, said: "If the Methodists were to align themselves solidly behind any movement in the state, they could accomplish almost anything they desire."

* * *

Protest Against Prejudice

Many people in the Louisville area are protesting the demonstrations of racial prejudice which occurred in the city during the "little world series" between the baseball teams of Montreal and Louisville. Jackie Robinson, Negro second baseman of

the Montreal club, was repeatedly booed and hissed by some of the fans. In a letter to the *Courier Journal* a group of G.I.'s from Fort Knox said that if this odious display toward a great athlete for the sole reason that he is a Negro is typical of Louisville sportsmanship, "we are definitely inclined to brand Louisville as a city of obnoxious futility." Commenting on the affair, the *Courier Journal* described the demonstrations of prejudice as a blight on the city's sportsmanship and community relationships.

* * *

Offer Guidance To Voters

A Louisville organization composed exclusively of church members and known as the Christian civic league is celebrating its first anniversary this month with a city-wide rally. More than 75 churches in Jefferson county, representing numerous denominations, are affiliated with the league, which investigates and "grade-labels" political candidates. Patterned after the Detroit citizens' league, the organization issues its estimates on the basis of the studies and recommendations of a candidates' committee. In the Jefferson county elections last year, 18 of the 22 candidates marked "preferred" by the league were elected. The other four elected had been rated "qualified." The executive secretary and moving spirit of the group is Ralph H. Searle, an ordained Presbyterian elder. Non-sectarian, non-partisan and non-racial, the league has as its objective "to unite the Christian voters of Louisville in a city-wide organization dedicated to the task of making democracy work by making democracy Christian."

* * *

And So Forth

Henry Noble Sherwood has resigned as chancellor of Transylvania College, Lexington, Ky., and gone to Indianapolis to become executive secretary of the Board of Higher Education of the Disciples of Christ.

In their centennial session, Methodists of the Louisville conference launched a drive to raise $1,500,000 to construct a new denominational hospital in Louisville.

Meeting in annual sessions at Danville, the U.S. and U.S.A. synods of Kentucky Presbyterians each appointed a committee to study plans for their cooperation and eventual merger.

Ernest Honts has resigned as pastor of the Calvary Baptist Church, Charleston, to accept the pastorate of the First Baptist Church, Detroit.

J. Maurice Trimmer.

Baptism by Dr. Kagawa

U. S. Chaplain Describes Recent Service Held in Matsuzawa Church, Tokyo

Tokyo, Sept. 27.—Last Sunday I had the privilege of joining with Toyohiko Kagawa in a baptismal service for 24 Japanese young people whom he was receiving into Matsuzawa Church, of which he is pastor. Many of the young people were coming into the church as the result of afternoon services which we have been conducting in Dr. Kagawa's church at his request since last April. On the previous Sunday, the candidates for baptism had stood before the congregation and publicly requested that they be received into the membership of the church as followers of Christ.

The baptismal service, which was led by the assistant pastor, Mr. Ogawa, began with the singing of hymns, in which Dr. Kagawa's voice could be heard above all the rest. Since Dr. Kagawa is away about four out of every five Sundays, his people expect a long sermon when he is at home; his sermon that morning lasted an hour. The congregation paid close attention and many persons took careful notes. Dr. Kagawa has a small blackboard at hand while he preaches, and writes on it those parts of his message which he wishes to emphasize.

'You Begin a New Life'

The baptismal service, which followed the sermon, consisted of prayers and the reading of Scripture. Then Dr. Kagawa addressed the candidates: "The meaning of the words you have just heard [Rom. 6:1-4] is not only to pour water on the head, but to have a funeral for each of you that you may be revived full of the power of Christ. . . . This is your second birthday! So far you have been living the physical life, but from now on you will live the spiritual life. When I was baptized 44 years ago I felt a great urge to preach this good news to others. You too must go out and be witnesses of Jesus Christ before men!"

Then the pastor put to the candidates these questions: "Do you believe on the Father in heaven who created the heavens and the earth?" "Do you believe that the Spirit of the God of the universe is working within you?" "Do you believe that Jesus Christ died to redeem you from sin, and was raised again on the third day?" And then, significantly, he added: "Christianity is getting along very well in Japan today. Popular things have a tendency to run smoothly in Japan. But the time may come when Christians will be persecuted again. Should those days come, will you remain faithful to Jesus Christ throughout your life?"

Each candidate came forward to answer in the affirmative and kneel before the cross, which is placed above a small table with an open Bible lying on it. Then we baptized the young people, Dr. Kagawa speaking in Japanese and I in English. Afterwards, he translated my words for his congregation.

A. P. Bailey.

Hospital Chaplains Organize

The first national organization of Protestant hospital chaplains was formed at the recent meeting in Philadelphia of the American Protestant Hospital Association. The number of Protestant hospitals having full-time chaplains has more than doubled in the past six years. The association is joining with the commission on religion and health of the Federal Council of Churches to set up standards for chaplains' work and to encourage professional fellowship among those engaged in the task. About 500 Protestant ministers now devote full time to the hospital chaplaincy, including 162 who are at work in Veterans Administration institutions.

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Sweden Host to Lutheran Bishops

Consider Future of the Denomination—Stress the Need to Work Closely with Colleagues in America

ROSKILDE, DENMARK, Oct. 7.—The future of Lutheranism was discussed at the 8th assembly of Scandinavian bishops held in Sweden during the latter part of August. All bishops from the Scandinavian countries except Eyvind Berggrav of Norway, who was ill, were present. It was the first assembly since before the war, and many problems were to be faced. The two questions uppermost in all minds were: "Is this the end of Lutheranism?" and "Can we cooperate with other churches without sacrificing the integrity of our confession, and how may this be done?" It was realized that in many countries today the Lutheran church is very weak, that in some it has all but disappeared, and that the responsibility for the future of Lutheranism rests mainly on the communions in the United States and in the Scandinavian lands. The necessity for a closer relationship among the Lutheran churches in these two areas was stressed.

* * *

Discuss 'Inner Dangers' Of Lutheranism

The bishops considered seriously the inner dangers of Lutheranism. They deplored disunion among Lutherans as it exists for example in the United States. They expressed concern over the passiveness of Lutheranism regarding political and social issues. It was pointed out, however, that the heroic stand of the churches in Denmark and Norway against the Germans during the occupation proved that Lutheranism is not yet ready to yield to secular influences. In their loyalty to the heart of the gospel (salvation by grace alone) Lutherans have a great heritage, the bishops declared, and this heritage should be shared with others. To this end they must learn what the Anglicans call "comprehensiveness," and gain a deeper understanding of the great reformer's thought than they have.

* * *

Honor Norwegian Theologian

On the 70th birthday of Prof. Olaf Moe, widely known Norwegian theologian, several of his colleagues and disciples from Norway and from the other Scandinavian countries gathered to pay him tribute. Professor Moe is the author of 71 works. Of these, 19 are books, most of them in his special field, the New Testament. He teaches at the *Menighetsfakultetet*, the free theological faculty at the University of Oslo (Norway's other theological faculty, representing "conservative" theology, is supported by the state church). Professor Moe's specialized study of St. Paul began with his doctor's thesis in 1912, which proved that Paul must have known the story of Jesus, a theory at that time generally denied by New Testament scholars. In 1923 he published *The Apostle Paul*, and in 1928 *St. Paul's Preaching and Teaching*. Together these three weighty books offer, it is said, an accurate and thorough history of ancient Christianity based on careful study of the sources.

* * *

Boys in Mission School Pray for Denmark

A woman teacher at the Danish mission school for boys in Numan, Nigeria, writes that during the war the boys assembled to pray for the people of Denmark under the occupation, and that they joined with full hearts in the jubilation over the final liberation of this country, which they consider their second fatherland. Most of the boys keep up a lively correspondence with the teachers after they have left the school. They are industrious and are unusually gifted at learning foreign languages. Some of the boys become farmers or craftsmen; others continue at the school and become evangelists or teachers. There are six native and three European teachers in the school, which is conducted by the Danish Sudan mission.

* * *

And So Forth

In Finland, a burning question today is what is to be done with the 150 women who have graduated at the university as theologians. At present most of them are employed as teachers, although some are doing work among young people or children in local congregations. About 20 of them will find an opportunity to serve on the Finnish mission field.

Some 100 Danish ministers' wives met recently in their annual assembly for a week of meetings, lectures and recreation. One of the speakers was the dean of Chichester. He was accompanied by his wife, who described life in an English parsonage. Another speaker was Pastor Solvig of Norway, who told of the resistance movement in his country.

K. E. JORDT JÖRGENSEN.

The Church Roll

Lynn A. Blickenstaff has been appointed by Church World Service as director of relief for the united church program in India. He will work in cooperation with the National Christian Council of India.

Episcopal Bishop Angus Dun of Washington, D. C., will give the Hoover lectures on Christian unity at Mandel Hall on the University of Chicago campus Nov. 12-15. His subject is "The Struggle of the Churches to be the Church." This is the initial series on the lectureship, which is sponsored by the Disciples Divinity House. It was made possible by a fund of $50,000 established by the late William Henry Hoover of North Canton, Ohio, "for the promotion of Christian unity."

Archbishop Adam Phillipovsky, head of the Russian Orthodox diocese of Philadelphia, has gone to Moscow at the invitation of Patriarch Alexii to discuss matters affecting the Russian church in America, Religious News Service reports. The mission is regarded by observers as a further move to placate "dissident" groups which so far have rejected the Moscow patriarchate's efforts to bring them under its spiritual control.

Herbert Gezork, professor of social ethics at Andover Newton Theological School and lecturer at Wellesley College, has been appointed by the war department to serve for a year as chief for evangelical affairs in the American zone of Germany. He will act as liaison officer between the American authorities and German Protestant churches, and assist in the work of denazification and reconstruction of German religious life. His headquarters will be in Berlin. Dr. Gezork, a native of Germany, was secretary of the German Baptist youth movement in the years before Hitler came to power. He arrived in this country in 1936 and is now an American citizen.

Erling Peterson, a recent graduate of Evangelical Theological Seminary, Naperville, Ill., has been appointed by the Wisconsin council of churches to work with the 750 veteran students and their families living at the off-campus housing project at the state university, Religious News Service reports.

James W. McClain, the "Doctor I.Q." of radio fame, who is studying for the ministry at Seabury Western Theological Seminary, Evanston, Ill., was recently ordained to the Episcopal deaconate in Louisville, Ky., Religious News Service reports. Mr. McClain terminated his work on the famous quiz program in June to devote full time to his studies.

Ching Jun Lin, since 1927 president of Fukien Christian University, Foochow, China, has arrived in this country for a year's study at Union Theological Seminary, New York, Religious News Service reports.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Bedlam (RKO) *Melodrama.* With Hogarth paintings of 18th century London insane asylum suggesting stylized backgrounds, film tells how actress, committed by former patron (also warden of asylum) lest she reveal horrors of the place, manages to bring about reform, revenge on caretaker. Effective portrayal of sordidness of Bedlam, but made less than convincing by superficial treatment of sociological theme, emphasis on the *sensational.* M

Home Sweet Homicide (Fox) *Comedy.* How the precocious children of mystery novelist try to solve neighborhood murder, provide romance for widowed mother. Children's antics become rather hard to take, and outcome is evident, but as a whole film is unpretentious, *fairly entertaining.* M,Y

Is Everybody Happy? (The March of Time) *Documentary* presenting dilemma of gadget-ridden everyman, driven by insecurity, rapid living pace, to dubious panaceas such as astrology, quack cures, etc. *Thought-provoking,* but lacking in suggestions of what some real remedies might be. M,Y

Sunset Pass (RKO) *Melodrama* based on Zane Grey novel about express company detective who tracks down gang of train bandits even though trail leads to rancher brother of his beloved. A *better than average western.* M,Y

Two Guys from Milwaukee (War.) Jack Carson, Joan Leslie, Dennis Morgan. *Comedy.* A Balkan prince, seeking anonymity, explores common life by falling in for two days with a Brooklyn cab driver and his friends. A weary theme given *spontaneity* chiefly by comic abilities of Carson as the cab driver. Extensive use of drinking as comedy device. M,Y

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Bells of St. Mary's, The Green Years, Henry V, Holiday in Mexico, Make Mine Music, Marie Louise, Smoky.

For Mature Audience: Caesar and Cleopatra, Cluny Brown, Dead of Night, Devotion, The Last Chance, The Lost Weekend, Miss Susie Slagle's, Somewhere in the Night, Spellbound, They Were Expendable, Two Sisters from Boston, The Virginian, A Walk in the Sun. 10-23-46

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• The New Leviathan: Paul Hutchinson

"The author believes that religious liberty was never more at stake than now. . . . The battle between Leviathan and the church is a battle for men's souls. And if religious liberty is to be preserved, the church must now defend the freedom of man against the encroaching powers of the state." *Advance* $2.00

The Man Christ Jesus: John Knox

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• This Is Judaism: Ferdinand M. Isserman

"An excellent book. It presents modern Judaism with clarity and convincingness. It shows the relation between Judaism and Christianity. It makes clear the place of the Jew in the modern world. . . . Should be read by lay and clerical Christians, as well as by Jews." *Randolph C. Miller* $2.50

Acts of the Apostles: Halford E. Luccock

The continued interest in this book indicates its usefulness to both laymen and ministers. On the basis of the newer translations, Luccock makes a great Bible book speak to these times. 175 of the most significant verses of the book are illuminated by this master of Biblical interpretation. $2.10

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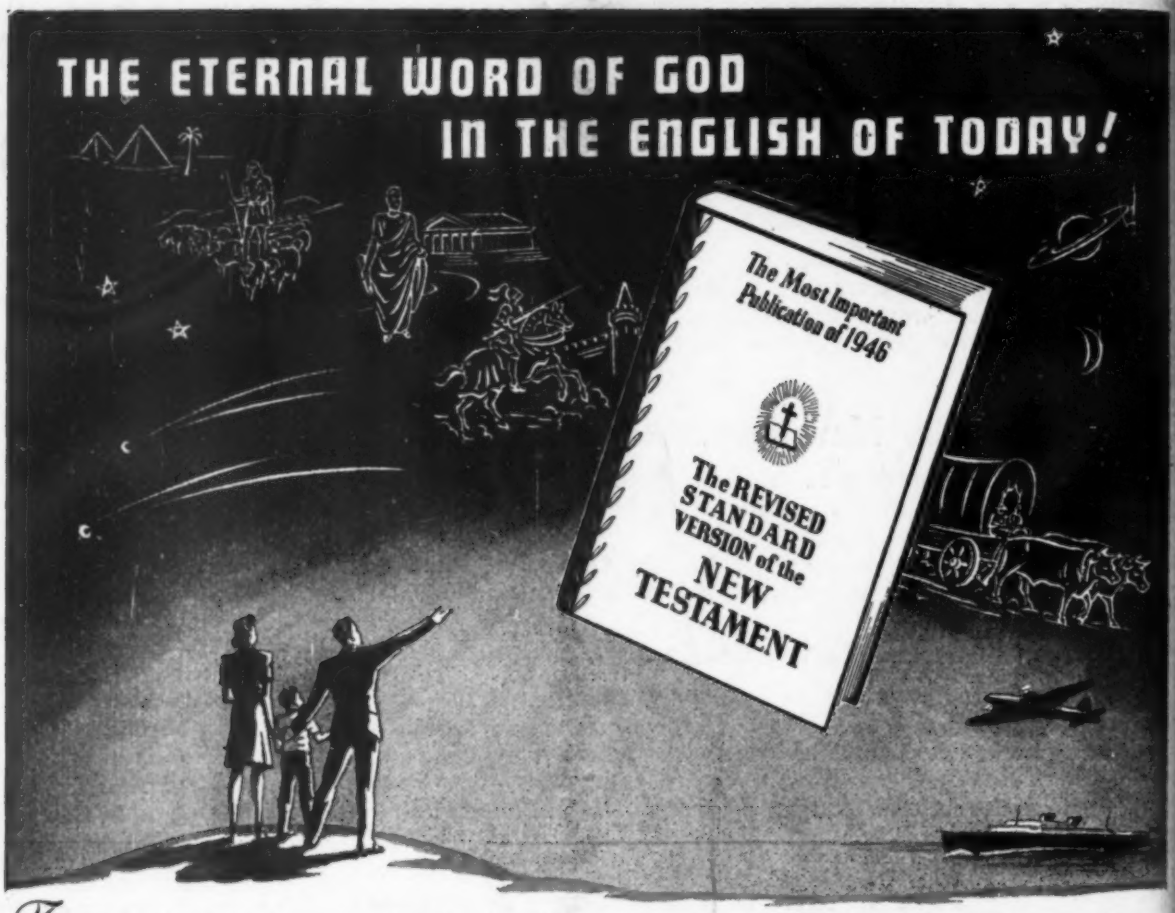

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